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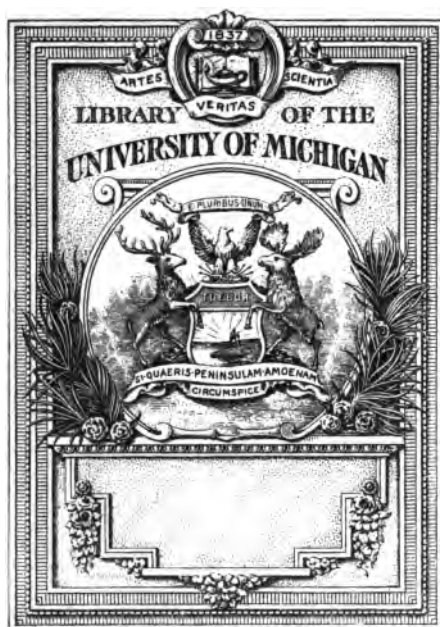
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Beverly R.M.

Letter --- Univ. of Camb.

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From "The Burn Lane Book Store"

*Oct. 9th &
10*

A LETTER

TO

71806

HIS ROYAL HIGHNESS

THE

DUKE OF GLOUCESTER,

Chancellor,

ON

THE PRESENT CORRUPT STATE

OF THE

UNIVERSITY OF CAMBRIDGE.

BY

R. M. BEVERLEY, Esq.

SECOND EDITION.

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PREFACE

TO THE

SECOND EDITION.

As a Second Edition of this letter has been called for, I think it right to notice some remarks which have been made upon it.

Two or three of the newspapers, uttering the sentiments of the Church and the Universities, have charged me with exaggeration, and even with positive falsehood. I shall briefly notice these accusations.

The real state of morals at Cambridge is in fact far more corrupt than I have described it ; for though this letter portrays the features of an external debauchery, there is an internal view of it which no language can express. Rightly to appreciate the effects of a University life, it would be requisite for a time to live among the young men, to see their general social conduct, to hear the sentiments they utter, to mark their general demeanour, to notice the objects of their low ambition, and to follow them in all the daily routine of their vicious occupations. There is an aggregate of depravity, which can only be understood by studying the smaller particles of the great mass.

A foolish advocate of the University has suggested that the immoralities here described, are exceptions to the general rule. This is indeed special pleading to save a bad cause. They, however, who have been eye-witnesses, will know full well that the general tone of morals at Cambridge is depraved, remembering always that *general* does not mean *universal*. There are many quiet persons, who take a degree without knowing perhaps that some things which this letter describes ever take place ; but nevertheless it is true, that always and in all the Colleges there are young men notorious for daring profligacy ; and it is also true, that sober youths are constantly giving way to the temptations, even after having resisted them for some time. On a careful examination therefore of my statements, I come to the conclusion, that I have given but a faint sketch of the real state of morals, and that the colouring might be greatly heightened without exaggeration, were it expedient to divulge many unpublished facts,

and to bring on the stage many new characters of this melancholy drama.

It is nothing surprising that my letter should have caused the anger of many interested persons; nevertheless, I would warn these idle vociferators, who think to drown inquiry, and to save their silver shrines, by shouting in honour of Diana of the Ephesians, that these are not days to talk big about "Eminent University—great men—seat of sound religious instruction—first-rate scholars—vile calumnies," &c. &c. &c. for if prudent counsels are not adopted, and that speedily, it will soon be a question about the very existence of Cambridge University. There is a power at work, which, in seven years' time, may do such things as will make the ears of the Colleges to tingle: there is a cloud in the horizon big with thunder and alarm. Let the party in danger take warning in time.

As for "the falsehoods" charged to me in this letter, I find that they are of a political nature. Cambridge has very little to do with this question. Nevertheless, I would say one word on the subject. If there are persons who venerate the present Government, and who discern no artifice nor any interested motives in their policy, I quarrel not with such persons; but for myself, having observed their conduct on the 147th clause of the Irish Church Reform Bill, it seems to me nothing out of the ordinary way of reasoning to expect that men, who in the face of the nation could stoop to such low trickery, are capable of doing any thing. When a gentleman of high repute has behaved, on some trying occasion, in a dishonourable manner, he has lost his character for ever. The application is obvious.

Setting aside, however, these considerations, there is reason to believe that the Ministry are not without apprehensions of being overpowered by the Bishops on matters connected with the interests of the Dissenters. What may we not expect from that quarter on the great question of expelling their right reverend Lordships from the House of Peers, and separating the Church from the State?

So much for politics, which are only here alluded to as being connected with ecclesiastical grievances. I leave politics and all their bitter fruits to other labourers.

R. M. B.

PRELIMINARY REMARKS.

I PREFACE this Letter with a few explanations necessary for the general Reader, that every one may understand the subjects hereafter mentioned.

The University of Cambridge is a little kingdom in itself. It consists of seventeen Colleges,* each of which has its own peculiar laws and constitution, and therefore it is expedient that the Reader should bear in mind the difference between the College and the University. A *College* has its own laws and discipline, its private examinations and prizes, which are distinct from the *University* discipline, examinations, and prizes.

The government of the University emanates from a union of all the Colleges, and the government is this :—

1. There is a Chancellor of the University, head of the whole body. The office is *biennial*, or for two years, or as long as the tacit consent of the University shall allow. The Chancellor is elected by votes of all the Members of the Senate, and their choice is always directed to some one of the distinguished nobility. The Duke of Gloucester is the present Chancellor; he was elected in the year 1811, and will probably hold his office for life. As, however, the Chancellor never resides at the University, and rarely comes near it, there is annually elected,

* These colleges are arranged according to their antiquity.

St. Peter's.....	A.D.	1257
Clare Hall		1326
Pembroke		1343
Caius		1348
Trinity Hall		1350
Corpus Christi		1351
King's.....		1441
Queen's		1446
Catharine Hall		1475
Jesus		1496
Christ's		1505
St. John's		1511
Magdalene		1519
Trinity		1546
Emanuel		1584
Sidney.....		1598
Downing.....		1800

2. A Vice-Chancellor, to whom all the authority of the Chancellor is fully delegated. He is the Governor of Cambridge, and has large powers, as far as his jurisdiction extends. The Vice-Chancellor is always head or Master of one of the colleges, and his office is annual, by election of the Senate. They have established a cycle of election, and by courtesy they adhere to it, so that it is known beforehand who the Vice-Chancellor will be.

3. The Caput, or privy-council of the University, which is a body of five, consisting of a Doctor of Law, a Doctor of Divinity, and a Doctor of Physic, together with a Regent, and a non-Regent Master of Arts. The Vice-Chancellor is President. The election to the Caput is annual; the Vice-Chancellor names five persons, the two Proctors five each, and out of these fifteen names the Masters of the Colleges, the Doctors and the Senators choose five, to form the Caput for the year. The Vice-Chancellor's list is by courtesy attended to. *No decree of the Senate can pass unless it be approved by every Member of the Caput.* Hence any one of the five can pass a veto on any proposed emendation or reform of the laws: and hence there is an insuperable barrier to such a reform as can be of any avail. These five effete legislators have each an extinguisher for any spark of improvement that may be discovered in the rotten tinder of the University;* and of this stupid and foolish part of the University Constitution I have heard even Bishops complain. Nothing but an Act of Parliament can break the neck of such a mischievous oligarchy.

4. The Senate, which is the Parliament of the University. Every Doctor and every Master of Arts has a vote in the Senate. They have a distinction about Regents and non-Regents, a lower and an upper house; but as this distinction consists in little more than a variation of robes and the colour of the silk, which at Cambridge is a mighty matter, I pass it over.

Thus a decree of the Senate has to pass the Senate, and to be approved by the Caput. It must be approved both by Regents and non-Regents, and if confirmed in a second meeting of the Senate, becomes a law or statute of the University. The executive government of Cambridge is therefore a rigorous monarchy, the legislative a close oligarchy.

5. The Proctors: two officers annually elected by the Senate. These Magistrates are the peace-officers of the University. Their principal business is to clear the stewes of the Undergraduates, to punish them for immorality, to repress riots in the streets, and to impose punishments on those who are discovered not wearing the

* About ten years ago, a grace was proposed to the Senate, that a better situation should be selected for the botanical garden. This measure met with the approbation of all. One old man, however, a Doctor of the Caput, a sworn enemy to any change, pronounced a veto on the grace, and thus the botanical garden has been condemned to moulder away in the middle of the town, surrounded with buildings and chimneys, narrow in its dimensions, with a worn-out soil, and a poor collection of languishing flowers.

college robes. They go out every night with a posse of constables, and rarely come home without capturing some offender. They have power to send any woman, *suspected of incontinence*, to jail, to place such on the treadmill, or to other hard labours, as they may think fit. This is constantly done, and according to the activity or supineness of the Proctors, the impudence of the public women increases or diminishes.

There are other officers of the University government, Taxors, Scrutators, Marshalls, Public Orators, Fathers of Colleges, High Stewards, Syndicates, Moderators, Bedells, &c. &c. &c., whose various duties it is by no means important to describe. They assist to swell the pomp of the Senate House, and to take their part in the elaborate ceremonies and never-ending ritual of the University; for the reader must understand, that there is a perpetual round of mummery acting at Cambridge, as there is within the precincts of the Vatican and St. Peter's Cathedral at Rome. The University bell is ever announcing some solemn farce to be duly performed, either at the Senate House or the Vice Chancellor's Lodge, and the processions of the grand officers of the University through the streets are as frequent as they are ridiculous.

Next in consideration are the Colleges. Every young man, who wishes to take a degree at the University, must be a member of some College, (1) and must be under its laws and government, as well as under the laws and government of the University, all the three years of his residence. The two great Colleges are Trinity and St. John's, (2) the numbers of their members are far greater than any of the other Colleges; but the Students, generally, are too numerous to be contained within any of the College walls, though the collegiate edifices have been greatly increased in size of late years; hence a large proportion of the Students are placed in lodgings all over the town. The lodging-keepers are under the absolute dominion of the Vice-Chancellor and his Court, and occasionally feel the weight of that great power to their total ruin. I do not, however, blame this power, nor the exercise of it, for in this vast mass of unruly material it is highly requisite there should be a strong compressing force. Of course, in such a multitude of lodging-keepers, some will be vicious characters and arrant knaves, and some are so beyond all doubt, nor is there half enough severity shown towards them; but, on the other hand, there are some very respectable persons, who show wonderful kindness, patience, and forbearance, in the midst of the most outrageous provocations, and who frequently watch over the interests of the young men with far more anxiety than the young men themselves exhibit.

(1) These explanations will to some appear superfluous, but to a person unacquainted with the University system they are quite requisite.

(2) A strong rivalry prevails between these two Colleges, and the men of Trinity much despise the men of St. John's. My testimony, however, as to discipline, must be given in favour of St. John's: the Undergraduates there, used in my time to be more watched than at Trinity, and more anxiety was shown there to check the pruriency of University manners.

Indeed it appears to me that, on the whole, and as a venture, (for it is all a venture,) a Student may be more under constraint in a lodging than in his College. The Colleges are nests of licentiousness, and all their laws of inhibition are mere words. The means of escape are notorious, in spite of ponderous gothic gates and bolts. If a lodging-keeper is honest, though he cannot keep the Undergraduate in the house, yet he certainly may know when he leaves it, and will report him accordingly. A systematic debauchee would greatly prefer College to a lodging in the town, unless the lodging-keeper were one of those vile characters who, unfortunately, are to be found every where, and who will consent to anything for money.

The College has its private lectures and examinations: some Colleges have examinations at the end of every term, some at the end of the third term, just before the commencement of the long summer vacations. There are three terms in a Cambridge year. October or Michaelmas Term begins on the 10th of October, and ends on the 16th December; Lent, or January Term, begins on the 13th of January, and ends on Friday before Palm Sunday; Easter, or Midsummer Term, begins on the Wednesday se'nnight before Easter-day, and ends on the Friday after commencement. Commencement-day is on the first Tuesday in July.

When the Student has kept four terms, and is in his fifth, he undergoes the first *University* examination in the Senate House; this is called the previous examination, or the "little-go;" and in it the Undergraduates are examined in one of the four Gospels or the Acts of the Apostles in Greek, Paley's Evidences of Christianity, and one of the Greek and one of the Latin Classics.

A person who is admitted into the University before the end of the Easter Term, i.e. Friday in commencement-week, is entitled to his degree in the *fourth Lent Term* after his admission, provided he has kept the major part of the twelve Terms included in the above period, with the exception of that in which he was admitted, and in that in which he takes his degree; for example, a person is admitted Easter Term,

1829		Michaelmas Term	1829
Resides	{	Lent Term	
		Easter Term	
	}	Michaelmas Term	1830
	{	Lent Term	
		Easter Term	
	}	Michaelmas Term	1831
Resides	{	Lent Term	
		Easter Term	
	}	Michaelmas Term	1832
	{	Lent Term	1833.

This is given to explain their way of reckoning. The real fact is, a young man must be three years and a quarter at Cambridge before he can take his degree.

The *minimum* knowledge required to take a degree, is elicited by an examination in the first parts of algebra and arithmetic, and the first four books of Euclid.

The highest honours are gained by examinations in every branch of mathematics, as understood in these days. Classical honours are also awarded to those who seek them, and who have previously obtained a mathematical honour.

The government of every College is despotic. The Master, whether he be styled Master, Provost, or President, is ruler of the monastery over which he presides. In the great house of Trinity, queen of all the Colleges, the Master has a Privy Council of eight Senior Fellows; but as he himself has eight votes, it would be bad management indeed if he could not feed one toad-eater into obedience. Thus the minority of two can overrule a majority of seven! a wise Institution of the "blessed" Henry VIII.

The Fellowships of most of the colleges are of great value. Trinity College has a Master and sixty Fellows, and all are required to take Priests' orders within seven years after they commence Master of Arts. St. John has a Master and fifty-three Fellows: every Fellow must take Priests' orders within six years. At Magdalene, the same rule must be observed within three years; as also at Corpus Christi College; and all the colleges are founded more or less on the principle of sacerdotal fellowship. This part of the system is particularly marked, that it may be taken into consideration by the Dissenters, who complain, and with justice, that they are excluded from the national education. Supposing that, by some miracle, the Senate were to remove the present barrier, or supposing that they were removed by a Reformed House of Commons, (which is more probable,) still the Dissenters would only be admitted to the vain and empty honours of taking degrees, the solid and substantial reward of fellowships would be out of their reach by reason of the sacerdotal alternative. Are we then to require that all the charters of all the separate colleges shall be cancelled? much better will it be to confiscate all the University property, to declare it lapsed to the crown, and to remodel it de novo. Indeed, so interwoven is the evil with the good, so *completely* is every thing at Cambridge on the popish and monastic plan, so strictly guarded is every abuse by laws of antiquity and modern inventions of cunning, that I am persuaded nothing but an entire confiscation can produce a renovation from which the nation can derive any benefit.

Of course this suggestion will produce a loud clamour, such as is heard from all who are compelled to disgorge a profitable monopoly; nevertheless, there is every reason, in justice and equity, that Cambridge should be visited with a most searching reform, that nothing should be spared, and that the waters of Alpheus should be turned,

with an ample deluge, through these untouched and most impure stalls. Let a commission be appointed, with full powers to inquire into all the charters and muniments both of the University and of each college: let all the college statutes be published; and, as an explanatory comment on them, all *the practices* of the colleges; and, there is little doubt but that every House will be found to have so trampled under foot the will of the donors as to give an ample plea in equity that a decree of forfeiture shall be pronounced against them all. That the public may be made acquainted with one tangible example, I refer them, for ocular proof, to that gorgeous and most magnificent monastery, King's College. This House was founded and endowed by King Henry VI., and consists of a Provost and seventy Fellows, and scholars who are supplied by election from Eton College. Eton College is the nursery of King's College at Cambridge. Now the statutes of this establishment declare that it is for the benefit of "the Poor and Indigent;" *Pauperes et Indigentes*: whereas the wealthy sons of wealthy Eton Fellows are too commonly elected into it, to the injury of those for whom the house was founded. The lists of fellowships for the last fifty years prove how strongly the current of *election* has turned in favour of certain names and families, and how much less the poor and indigent have been nourished in this stately monument of jobs than, by right, they might demand.

The enormous revenues of King's College may be seen by all men, in that beautiful pile of palaces which the seventy monks have lately constructed for themselves; and surely, if ever architectural grandeur was thrown away, it is on this fraternity, who fatten ingloriously in gothic apartments; who take degrees, by a particular charter, without any examination; who are privileged to be ignorant, and nurtured to be useless; who, having acted the log in the College, are elected off to act the stork in the College livings; and who, if they were all swept away to-morrow morning into the Red Sea, would be missed no where but in their own hall and butteries, and be as little lamented as the unhoused friars and jesuits of liberated France.*

* The Cambridge Chronicle of October informs us, that the Rev. George Osborne Townshend, Fellow of King's College, was outlawed in 'the usual manner.'—What does this mean? is it usual to outlaw the Fellows of King's College? Was not the author of 'Lacon, or many things in few words,' a Fellow of King's College? And was not he also outlawed?

LETTER.

I AM persuaded, illustrious Prince, that your knowledge of the University of Cambridge is very superficial. Your Royal Highness did indeed spend a term or two within the University, to receive the last touch of a princely education; but as that important period of your life was passed chiefly in the lodge of a courtly Prelate, and was mainly occupied in holding levees and receiving adoration from Masters and Fellows of Colleges, it is not to be supposed that you can be acquainted with the arcana of that mother and nurse of arts and wickedness. Your subsequent visits to the University added but slightly to your previous knowledge. The royal amusement of public breakfasts, concerts, oratorios, anthems, dinners, litanies, and carousals—the labour of walking on scarlet cloth, and of hearing speeches in bad Latin from effete Vice-Chancellors, and sermons in bad English from superannuated Heads of Houses—the unintelligible compliment of Latin odes and Greek epigrams, and the ludicrous ritual of the Senate House, would in no respect inform you of the unseen workings of the great machine. Deign then, Royal Sir, to receive some further information on this important subject, from one who is well acquainted with that concerning which he writes, and who may, perhaps, let in light even to a royal mind.

The University of Cambridge is celebrated throughout Christendom, and is spoken of with great reverence by all the parsons she has educated. Her style and title is, *THE IMMACULATE UNIVERSITY OF CAMBRIDGE*.* She is the *Alma Mater* of thousands of squires and priests, who drink her health in tipsy gratitude in every county of England. Persons who are greatly my seniors, men who might be my grandfathers, frequently have praised her in my hearing, and

* Hare, the old compiler of the University Privileges, thus begins his register: "To the honour and glory of Almighty God, our Lord Jesus Christ, the Saviour of the world, and of his glorious and most blessed Mother, the Virgin Mary, and of the saints in heaven, I, Robert Hare, Esq. dedicate this book of Privileges and other matters relating to the generous and immaculate University."

from many clerical and from many lay tongues have I heard the same testimony, that their college days were the merriest, that the process of University education was one unbroken round of festive debauchery and riot, and the University paradise did in those days, as well as these, extend to Newmarket, Bury, and London. Listening to these memorials of my seniors, I have sometimes doubted whether their youth must not have known Cambridge in its worst days; but calling to mind my own recollections, I feel that I was educated there in an age even worse than theirs; and yet from authentic information of young men now running the gauntlet of sin in that "venerable" University, I see clearly that even in this short time the corruption has gone on to a frightful and enormous extent.

"Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiore."

A stranger who came to see Cambridge for a few hours might be struck with the air of learning and religion that *seems*, at first sight, to give a graceful colouring to those ancient seats of wisdom. The college courts are of solemn and imposing architecture, some of them are very beautiful, and all look venerable, either from their real or well-imitated antiquity. The smoothness of the lawns, the close-shaven green, the secluded gardens, the old trees, the silent and sleepy Cam, the bells from a hundred towers, the costume of the students, and the pomp of men in authority, the frequent summons to chapel and prayers, and the still more frequent summons to Hall and eating, make a whole, that takes the imagination back to monastic days, when all was undisturbed wickedness and superstition, when no Reform Bill had troubled the repose of priests, and when Thomas Aquinas and the tithe-taker ruled undisputed in the intellects and purses of Englishmen. The Cambridge men look at Hall-time in such sober earnest, so many young men are seen hastening through the streets at that time, with an evident anxiety to gain something that may be advantageous to them, that a stranger might admire the appearance, and bless the land where there was so wholesome a nurse of the rising generation. At chapel-time, he might perhaps be struck with the novel appearance of three or four hundred youths, in white linen, prostrate in well-simulated devotion; he might admire the organ, the wax candles, the painted windows, the high altar covered with cloth of gold, the large plates and flagons of gold for the sacramental service, the sheeted chaunters, and all the variations of hoods, copes, ruffs, rochets, scarfs, and caps, worn by the various graduates in their station; he might be struck with surprise at the vastness of some of the libraries; and seeing hall, chapel, and library adorned with busts, statues, and pictures of the ancient sons of learning, might think he was at the fountain-head of wisdom and learning.

This, however, would be a great mistake: a chapel is not a synonyme for religion, nor a library for science; the cloisters are by no

means dedicated to pious or learned meditations ; and those ancient groves are so frequently sanctified for Cotytto, that the axe of Deuteronomy would, under a Mosaic government, be called forth to hew them down unsparingly.

To remove the veil from the awful face of this "mighty Mother" is no easy task. Like the Syrian goddess, she has such a multitude of strange creatures forming the aggregate of her image, that I know not which to describe first, nor can I tell from which of the breasts of her ample bosom to draw first her venomous milk. Your Royal Highness will, however, naturally desire perspicuity in a subject which affects in a high degree the dignity of your office, and therefore, with your permission, I will consider the *Morals*, *Religion*, and *Learning* of Cambridge, and conclude with a few general remarks.

The *Morals* of the University have a double aspect, as we see them in the lives and habits of the Dons, (1)—a word which, for brevity, I shall occasionally use,—and as we may contemplate them in the conduct of the Undergraduates. Closely connected with the morals of the Dons and the Undergraduates are the morals of the town of Cambridge, and it is difficult to say which is the worst in this triple knot of iniquity. "Pride, fulness of bread, and abundance of idleness," is the cause of all that is evil there ; and taking it in the aggregate we may truly say, that it is a city "wholly given to fornication."

But as the University is founded for the youths of England, we will first consider *their* moral condition, which is indeed too serious for ridicule. A young man comes to Cambridge, in ninety-nine cases out of a hundred, at the age of eighteen, precisely at that period when there should be the strongest curb on his passions, and the strictest watch over his conduct. He comes from home, or a private tutor, or a school, ignorant of the world and a stranger to many of its vices. His purse is replenished for the occasion with that which to him seems ample riches ; (2) and as soon as he arrives at Cambridge, he quickly perceives that the tradespeople allow unlimited credit, and that credit is the order of the day. Books, the implements of the tea-table, wine, and I know not what other *et coeteras*, must be procured according to the custom of the place. The tradespeople send in many articles as a matter of course, of which the fresh-man can hardly guess the object. He meets his old school-fellows, some fresh-men like himself, some

(1) "*Don*," in University language, means a person who is a member of the Senate, or holds any Collegiate or University office which gives him precedence above an Undergraduate.

(2) £300 per annum is the average allowance, some have only £200 ; but it requires the most rigorous economy to keep out of debt with such an allowance ; and none but persons accustomed to parsimonious habits, and encouraged by examples of economy, could pass through Cambridge with such an allowance. It is not unusual for young men with small means to launch out into wild extravagance, as if they were determined to drown all suspicion of the poverty of their parents by their own lavish expenditure.

who have already been soaking in the stream of dissipation for three terms. Computations, to keep up the spirits, begin with as little delay as possible. "*Recepto dulce furere est amico.*" There is no parsimony here in wine and friendship. The confectioner supplies liberally for the wine-parties, charges immensely, and gives long credit. Pine-apples and preserved fruits of all sorts, and ices in varied columns, are of daily occurrence at these entertainments. The frivolous youths seem to vie with one another in the multiplicity of their wines. Champagne and Claret are now considered almost indispensable; and a Thais, in male attire, occasionally adds a zest to the entertainment.* But for these sort of symposiac luxuries I would refer your Royal Highness to some of the tutors, one of whom, at a certain college, occasionally gives, or used to give (for he is still at the college) *nine* varieties of French or German wines. Two frightful evils arise from these wine-parties,—very great expense and very gross debauchery. The confectioner's and fruiterer's bills are indeed enormous. I have seen some that were alarming to behold, from their mere length, before the sum total was discovered. A boa-constrictor could hardly terrify more with his voluminous train, than some of the mighty bills of the Cambridge tradespeople, turning over to the second, third, and fourth coil. Another set of belly-masters gain an ample livelihood by preparing punch in its multiplied forms for the supper parties. Milk-punch, rum-punch, green-tea-punch, noyau-punch, flip, bishop, toddy, burnt brandy, mulled-ale, and an awful apparatus of other intoxicating preparations, are in great request for the suppers. Another set of belly-masters supply breakfasts with all their luxuries, devilled kidneys, stewed beef-steaks, cocoa, chocolate, &c. &c. &c. And all these things must sooner or later be paid for, so as to secure at least two hundred per cent. profit on the venerable belly-masters, from whom these supplies issue. Then comes the great palmer-worm, to eat up what remains of the Undergraduate's purse, after having been submitted to the voracity of these locusts, *the college cook*. Of this holy and august personage I shall have more to say in due time, but he is indeed the Ogre of the young men. The Tutors apparently encourage, or, to use a safer word, most benignantly tolerate the private dinners and suppers of the Undergraduates. They have theatrical laws and show edicts against them, but it is perfectly well understood, either that "indulgences" are granted or taken whenever they are wanted. Hence the solemn daily procession of cooks, with white mitres on their heads, and huge trays in their hands, carrying covered dishes to various apartments, either to cells in these seats of sound religious instruction, or to lodgings without.

* Thrice in my fresh-man's term was I invited to supper-parties, of which the principal amusement was understood to be the presence of public women, dressed as Undergraduates. As I did not accept the invitation, I was not an eye-witness, but twelve or fourteen young men were present. One of these harlot-festivals was at Caius College, the others were in lodgings.

their precincts. Thus, with the confectioner, the breakfast-man, the punch-man, the wine-merchant, the grocer, and the college-cook, the poor Undergraduate, at the end of the first year, finds himself alarmingly in debt, merely for his belly. But still more yet has he to pay for his stomach, because his *sittings* and *commons** are to be charged at the college table; it being understood that the college cook has with almost all young men two accounts, the public college bill and private festival bill, which latter is supposed, by a fiction, to have no existence. To go through all the other drains on the purse would be tedious. They are immense. The bookseller for the mind, the tailor and haberdasher for the body, the private tutor for the intellect, and the boot-maker for the legs; the public tutor for nothing, and the harlot for something, the livery stables for exercise, the upholsterer for sloth;—these, Royal Sir, and a vast many other banes and antidotes, fasten like leeches on the coffers of the Undergraduate, and leave him soon without a penny. What shall I say to the debts of the poor young men? I have known them amount to upwards of £700 for the first term only, and one of my friends spent more than £1000 in that time. But these, it may be said, are extreme cases. They certainly are specimens of the system going its full length, but they are not so rare as might be imagined. I have known the son of a bishop order a pipe of the value of £70. I have seen long lines of the popular novels, in splendid bindings, ordered by the length to fill up a given space. I have known gambling carried on to an alarming extent in the private apartments and lodgings of the Undergraduates. I have known a party in Trinity College begin playing at whist, on Saturday evening, (the frightful value of the points I will not report from memory,) and not break up till they were called to prayers by the chapel-bell the next Lord's-day. A friend of mine, to whom for many amiable qualities I was much attached, was weak enough to engage at *rouge-et-noir* at St. John's College one luckless night, and then and there lost £1200 before cock-crow. This debt was heavy on his conscience in his dying moments. I could go on with reminiscences of this sort to fill many pages; but why occupy space with recording that which is of common occurrence in this seat of "sound religious instruction?" The public will stand aghast at these revelations; the guilty Undergraduates of the present day will laugh me to scorn, and say, "What, is this all? We could supply you with anecdotes ten-fold worse than these:" and it is very true, I know they could. The stream of dissipation has rolled on for nearly ten years, and those troubled waters which I used to contemplate, and perhaps to bathe in, have long ago reached the ocean of oblivion; but their place is taken by a more turbid stream, wider in expanse and deeper in its progress, and no man can say when the torrent of iniquity shall be dried up. Gambling goes on still amongst the Undergraduates; debts, extravagance, riot, and debauchery increase, rather than

* The name given to the solids and liquors of the College table.

diminish ; and the rustic waits in vain till the interminable streams shall have rolled by, and he may walk over dry-shod.

The consequence of this amazing extravagance may be well imagined.* There are many, very many hearts now aching in various parts of England, from the pain, disgrace, and terror which unliquidated debts always occasion. These debts were incurred in the infernal process of learning mathematics and the state religion at Cambridge, and these will by some never be paid—because it is impossible. I know a pious clergyman, who, though full twenty years have elapsed since he took his degree, has not yet been able with the strictest economy to satisfy his University creditors. This immoveable burden is the pain and punishment of his life, the wound and woe of his conscience. And this is not a solitary case. I know of fathers and mothers who, by great exertions; had saved money sufficient to educate their favourite son for the Church, calculating that for three years they could afford £200 per annum, and behold, the worthless son (made worthless by this foul University) spent them £500 the very first year! Let fathers and mothers throughout England, who may see this Letter, add their testimony to convince your Royal Highness ; let the consciences of such worthless sons deny this, if they dare.

The great majority of young men now at Cambridge are considerably in debt, and if all the bills of tradesmen could be instantly called in and published, without deduction, for the benefit and instruction of the world, it would then be seen what is the state of public morals in this Charybdis of the English youth. But extravagance is not the only vice of the Undergraduates ; the Dons also

* The following fragment of the Report of a case before the Rolls Court, this year, may offer one proof of the effects of a Cambridge education :—

“ Oxenden v. Dufaur.

“ Mr. Pemberton appeared for the Plaintiff in this case, Mr. H. Chudleigh Pemberton, the eldest son of Sir Henry Oxenden, of Broom Hall, near Canterbury. This bill had been filed to have certain bonds which had been executed by the Plaintiff in favour of Mr. Cyprian Dufaur, delivered up to be cancelled, on the ground of their having been fraudulently obtained. The Plaintiff, Mr. Oxenden, became of age in the year 1816, and *was then a Student at the University of Cambridge, and very much addicted to expensive habits*, to supply the means of supporting which he had recourse to Mr. Dufaur, a money-lender. From him he obtained frequent advances at a usurious rate of interest. His necessities still urging him on, he again applied to Dufaur for accommodation, who gave him, instead of ready money, bonds executed by a clergyman, named Watkins, and which he held in possession for debt, in exchange for Mr. Oxenden's bonds to the same amount, or for the penal sum of £2826. These securities, however, of the Rev. Mr. Watkins turned out worthless, and never had been explained by Dufaur. It appeared that the Rev. Mr. Watkins had also occasion to resort, during his career, to Dufaur, to whom for advances of money he had assigned Annuities of £213 and £105 out of two *Advowsons* in Northamptonshire,” &c.

Enough is here given for the purpose. The system works well ; the Cambridge Student and the Reverend Pastor (one of the successors of the Apostles) both meet at the usurer's ; the Pastor mortgages his cure of souls, cheats the money-lender with the mortgage, and he with the mortgage of the cure of souls cheats in his turn the Cambridge Student ! Who does not love a state church ? Who does not venerate the Universities which thus foster the system ?

are themselves very Sybarites in luxury. The general bearing of the resident Fellows and Tutors is sensual to a high degree. Their dinners and wine parties are frequent, their entertainments costly and superb. A Tutor of a College, whose general habits would lead him to the side of economy, has told me, that with the united profits of his Fellowship and Tutorship, he finds it difficult to keep out of debt at the end of every year. He assured me that no economy could save money, unless he should altogether renounce the intercourse of collegiate society, and live like a monk by himself. Let it however be remembered, that every one of these private entertainments is against the College Statutes, and that the dormant law does not suppose it possible that a Fellow can dine any where but at the public table: nevertheless, some of the Fellows always dine in their private apartments, or are not seen in Hall half a dozen times in the year. An inspection of the apartments of a Tutor, or a Fellow, would at once satisfy your Royal Highness, that no slender purse must be required for the display of luxury that there offers itself. In some, a costly apparatus of alabaster vases, representations of naked Graces, Venus, Calipyges, sleeping Cupids, bathing nymphs, brisk Satyrs, and all the hieroglyphs of the Lingam-Yoni, manifestly declare that these venerable hermits have not forgotten their classical theology. One of the monks has, or had no long time ago, a large collection of impure books, Latin, French, Italian, and English; and this erotic store was in high request among the Dons who were in the secret. This same person had his concubine and natural children, and was a faithful minister of "the oracle of the bottle."

Debt consequently reaches even the Dons: some of these great men are greatly in debt at this present time. I have it in the handwriting of a respectable tradesman of Cambridge, that a Tutor had in his possession the money received from the Undergraduates for three successive years, in discharge of his accounts against them. The Tutor received the money, but paid it not to the tradesman. Why does not the tradesman arrest the Tutor? *He dares not do so.* As soon would he go to fight against a wasp's nest with a cane. The Dons know their power, and abuse it to the last degree of human patience.

After this slight sketch of extravagance amongst the Undergraduates and their superiors, we will now a little consider the effects of this luxury on their morals. I solemnly protest, that the immorality of the young men is so great, that it is impossible to exaggerate it. When I reflect on all I saw and knew during my University education, it seems to me like a dream, and as if it were utterly impossible that those things which I remember had a reality. I dare not, with every disposition to be fearless in my disclosures, reveal one half of what I know. Public morals require a certain silence in treating of the hidden things of dishonesty. But some fragments I will publish. I have known an Undergraduate drunk for a whole fortnight without a moment's

interruption, excepting such interruption as sleep forced on his unwilling senses. He made himself drunk as soon as he awoke in the morning: "brandy" was the morning cry, bottled ale the substance of breakfast, three bottles of wine washed down his dinner, and drams sealed him up for the night. (1) I have known an Undergraduate keep bed in a brothel the perfect cycle of twenty-four hours. I myself was sent to bring him away. I have known, in more than one instance, a violent attachment between public women and Undergraduates; and in two instances it required all the dexterity of the young men's relations to separate them from the vile objects of their attachment. One of these, a high Patrician, was scarcely saved from a disgraceful matrimony with a prostitute!

Other young men apply their time and talents to the cursed art of seducing particular females, and with very general success. To say that a very large majority of the female servants at Cambridge are fallen characters, is unquestionably true; I never saw, or knew, or heard of one that was not. But alas! seduction does not stop here; it is carried on amongst the daughters and wives of respectable citizens. I know what I say, and should be most grieved to publish such a fact, if I did not know it to be true. These things are doubtless going on now, (for what has happened to prevent it?) and they will go on, till that just day of retribution, when this horrid seat of sin shall be visited with merited vengeance from an offended and insulted nation. Of course, it will be easy to deny that which must in its nature be secret; (2) but the Almighty, who sees and knows all things, has reserved these adulteries for that day when secret things shall be spoken on the house tops, and when deep things shall be brought out of darkness into the open light of day.

At this University the Fellows have, in too many instances,

(1) It will be remembered that some years ago a youth of Patrician family was found naked and dead in a ditch. The Jury returned a verdict which attributed the death to "exposure to the weather in a state of intoxication." The University was alarmed at this verdict, for it proved too plainly to the world that strange things were done at this seat of "sound religious instruction." After a few months' unavailing efforts to put matters on a better footing, the old system was allowed to go on in the accustomed way. The cure should begin with a sharp cautery in that part of the body which is the seat of the disease: a merciless reform should touch first the *governing* part of the University, and then all would be well. This is a task reserved for Parliament: it is mere idleness to endeavour to restrain the governed when the government is a mass of corruption.

(2) One case deserves notice. A friend of mine returned to Cambridge sooner than the required time after the Christmas vacations. He explained his motives for returning thus early, by telling me that he had come for the express purpose of continuing his stolen interviews with the fascinating wife of a respectable tradesman. A note brought to him that evening ran thus:—

"Dear Sir,—My poor sister has been ill some days of a dangerous fever. There is no chance of her recovery; she knows she is dying, and begs you to think of her no more. She hopes that there is forgiveness both for you and for her.

"I am," &c.

The remark made upon this awful note struck me as most unfeeling.—"How d——d provoking to come back to Cambridge for nothing!"

their mistresses. The Chaplain of one College, who for many years used to conduct the worship of God for his society, had long been living with another man's wife. He came from his unhallowed bed to the reading-desk every day, and it is said that a large family was the result of his sinful conversation. The mistresses of some of the Dons might be indicated by those who love scandal, for these things are notorious; and in one or two instances, where a few years ago the sense of *decorum* at least was sufficiently strong to prevent this public indecency, there is now no shame felt in keeping a concubine.* It is impossible to mix in such society and not be contaminated: Evil communications corrupt good manners.

Who has not heard of Barnwell? a town set apart and dedicated to sin. Prostitutes swarm there, and Cambridge and Barnwell are to all intents and purposes now one town. It is the nightly work of the Proctors to clear the brothels of the Undergraduates, and Castle-end and Barnwell are constantly visited for this purpose. It was no uncommon thing in my day to make a party to go up to Castle-end immediately after the Sunday-evening chapel. It was the fashionable evening for such expeditions.

With such amusements, the life of an Undergraduate may be well imagined to be little profitable either to body or to soul. Your Royal Highness shall hear how a day is spent by a young gentleman of fashion. At seven o'clock he goes to chapel, swearing vehemently at the disagreeable penance of leaving his bed in a cold morning for "such d——d nonsense." He enters chapel in his night-shirt, and a pair of trowsers, and a bed-gown hastily thrown on. When his devotions are ended, he returns to bed. After two or three hours' additional repose he rises to a late breakfast. Some friends come in; they breakfast on all the approved condiments of the University *dejeuner*. A good deal of bottled ale is drank, some cherry-brandy, and a bottle of soda-water finishes the matutine repast. The young gentlemen then bring forth their tandem-whips, and sit at the windows cracking their whips, and hitting such passers-by as it may be convenient or safe to flagellate. A dog, a chimney-sweeper, or perhaps a gyp,† are

* One demure Fellow of a College used, in my time, to pay a visit to his mistress with undeviating punctuality every Wednesday night. The lady's doors were on that night barred against all other visitors. I have seen him in broad day-light, walking with her on the high road, he being in full academical costume. It is needless to add, that he was a priest. As they love old customs, and the wisdom of ancestors, it is probable that they would seek authority for such practices in the decrees of Gratian, in which it is laid down on the authority of a council of Toledo, "qui non habet uxorem, loco illius concubinam debet habere." Dist. 39. Edd. Paris, 1512.

† A Gyp is a male servant of the College, who drinks ale, and occasionally pilfers from his employers. The fountain of ale in the colleges is ever-flowing; various are the pretences with which all the college servants, male and female, are admitted to the ale barrel. The Undergraduates have to pay for all this imposture; all these drinkings are by "orders," and all are put down in the bill. This is one of the shameful customs that ought to be cut off without mercy. The college servants are highly paid, and their places are of much greater value than the places of other servants. It is thought fit, however, at

dexterously "punished." After an hour spent in this and similar idleness, the party sally forth to the livery-stables, and, if they go not a hunting, mount their riding-horses, their tandems, or their curricles, drive about till Hall-time, of which the dinner serves them as a luncheon. After luncheon they either again take to their equestrian studies, or lounge about in the shops and streets, carry on their amours, and plot the *denouement* of their contemplated seductions. At six or seven o'clock, at some friend's room, they eat and drink with Scythian appetites. The noise and zeal of the revel increases; glees, catches, rounds, and provocations to bumpers, work up the minds of the youths to a frenzy of drunkenness: "*very good song, very well sung*," sounds from many chambers; and would that songs were not sometimes heard worse than this! About one or two o'clock in the morning the Bacchanalian rout commences. Comus, with all his beastly train, could not roar louder, or act with more violent intemperance than these children of wine and riot in the "immaculate and generous University of Cambridge." Lamps and windows are broken, knockers are wrenched off the defenceless doors, shop-boards are torn down and carried off as trophies, and the night-capped citizens peep from behind the window-shutters in amazement and alarm. Fights commence in the streets; a stray "snob" or a wandering beggar is terribly beaten; coal-heavers are attacked; the cry of "gown" and "town" runs through the alleys; a hundred auxiliaries rush forth from a hundred supper-tables; the coal-vessels, moored to the banks of the Cam, pour forth their dusky warriors, and mighty is the din, and vehement the battle, and furious the onslaught, and much the blood spilt under the silent and conscious moon. The victorious gownsmen (and victory is generally with them) then retire for the rest of the darkness to the brothels, "they assemble themselves by troops in the harlots' houses," and things are done before many witnesses which Juvenal alone could describe.

Who does not know the nocturnal roar of Cambridge? it may be heard any night, or rather morning, at the hour here indicated. The Proctors are a useless protection for the peace of the town, they are scarcely ever at their right place, and to say the truth, they are too fond of their own repose to watch diligently over the *morning* morals of the University. A zeal that will call forth a dignitary out of his bed, from one to three o'clock in the morning, is indeed a vehement zeal.

This is the course of education when the youths keep within the precincts of the University, but there are excursions far and wide to enjoy deeper frolic. There are flowers which attract the bees of Cambridge to a much greater distance,—fox-hunting thirty miles off, Newmarket races, Bury balls, and mighty London, not unfrequently allure the young gentlemen to seek variations in profligacy. Newmarket races are solemnly denounced in Vice-Chancellor's

Cambridge, to make them all ale-drinkers, and the effect of this system is conspicuous in the rosy countenances and gouty feet of some of the collegiate household.

speeches, and statutes, and bye-laws innumerable; and yet, behold! when Newmarket races arrive, the Undergraduates are on the road by shoals and the Dons by droves.* Newmarket is the Juggernaut of Cambridge. It is the great idol that equalizes all castes. Graduates and Undergraduates all proceed on this pilgrimage, and a pilgrim's tax established at the Newmarket turnpike might bring in no small revenue to the '*cista communis*' of the venerable mother. Of course Newmarket has also its influence on the morals of the University; it fosters the spirit of gambling, it has turned many a gentleman into a blacklegs, it perverts and debases the minds of young patricians, and by thus at an early age infusing a vicious taste, has, in many instances, led to practices which have swallowed up princely fortunes, all sacrificed to sharpers, jockies, blacklegs, and scoundrels of all grades, whether they be the lowest plebeians or the highest aristocrats.

In one instance, at least, I have known a youth of promise utterly ruined in character and fortune by Newmarket. Let some Fairy, if some Fairy will do it, publish at this moment some of the betting-books of the Cambridge men, and then the truth would be disclosed. One Undergraduate whom I knew won £2,000 in the course of one year; the extent of the losses I have forgotten. Let this hiatus be supplied by more recent sufferers.

From *Morals* I come to *Religion*. The University of Cambridge produces half the religion of the kingdom, according to the notions of the Church of England, which acknowledges and knows of no religion but her own. Cambridge is the ever-teeming fountain of Bishops, Priests, and Deacons; the Masters of Colleges are frequently dignitaries of the Church, and two-thirds of all the Fellows of the Colleges are Priests. Every College has its chapel and chapel laws; the Undergraduates are compelled, generally speaking, to attend chapel eight times every week. Chapel prayers are read every morning and evening. The services of the Sundays, saint-days, and vigils, are celebrated in Cathedral liturgy, with chaunters, surplices, and all the paraphernalia of the British mass. On these occasions all the Graduates and Undergraduates are dressed in surplices. The official characters of the University go in state every Sunday, saint-day, and high festival, to St. Mary's Church, and there is no lack of sermons and lectures. There are Professors of Divinity, Doctors of Divinity, Scribes and Pharisees, chief priests, and rulers of the synagogues in abundance; neither is there any want of Sadducees. Religion at Cambridge is entirely theatrical. Every thing is done for show, all is pomp and ceremonies; white linen and scarlet robes, wax candles, beadles, silver pokers, organs, anthems,

* The Quarterly Review, whose special province it is to support the Church of England, and every "time-hallowed" evil of this or any other country under heaven, has lately published articles in praise of fox-hunting and the turf. This is quite natural, the aristocracy is one and indivisible. A jobbing Bishop and a blackleg Peer, a spiritual Baron and a betting-post Duke, are parts of an indissoluble system. If you pull down one, you pull down the other; therefore if you write up one, you write up the other.

and processions. "The Book of Ceremonies, as practised in the University," and published by authority, will show the sort of piety that prevails here. I quote it literally. It relates to the religion of the Fifth of November.

"A sermon is preached in the morning at St. Mary's Church by "one of the Heads, according to the seniority of his degree.

"The Doctors of Divinity are in their copes; Doctors in other "faculties in their scarlet gowns; noblemen in their proper habits," (i. e. cloth of gold.)

"If the Vice-Chancellor or any Head of College be a Master of "Arts, he has no cope, but wears his hood squared. If he be a "Doctor of any other faculty, he wears his scarlet gown. The "Proctors or their Deputies are in their congregation habits. They "meet at eleven o'clock in the vestry. The bell begins to ring "at ten.

"The two Proctors go to the reading desk, and the senior reads "the service as far as the Lord's prayer, after which the Vice-Chan- "cellor begins and goes through the rest of the Litany service. "The Proctors change their congregation habit for their hoods "squared, and go to their places in the pit to hear the sermon."—Page 59.

After some more bell-ringing, a procession is formed, and all the Dignitaries go out much edified, no doubt, with what they have heard. How shrewd was the remark of King James I. concerning the Liturgy of the English Church! "Their service," said the caustic monarch, "is an evil-said mass in English; they want nothing of the mass but the liftings."

In the afternoon of November the Fifth, there is more bell-ringing and processions; a Latin speech is delivered, and the pantomime of the day concludes with all the venerable Sanhedrim retiring in solemn order to the more solid thanksgiving of roast-beef, plum-pudding, and sack.

If we inquire into the sects at Cambridge, we shall find, first, the Unbelievers, no small party, but preserving all the exterior of State-religionists; the Sadducees, or Socinians, who also strictly conform, and despise the Thirty-nine Articles; the High Church party, the most numerous of all; the Evangelicals, or serious Christians, commonly called at Cambridge the Simeonites; and the German School, minute in number, but respectable in talents, who have considerable reverence for the popish superstitions, a smattering of Plato's devotional paganism, a large infusion of Kant's metaphysics, a little mysticism, a little of the Persian adoration of the sun,* and a good deal of Coleridge's depths of nonsense, transcendental and unintelligible.

* Least the reader should doubt whether such a sect exists, I would refer him to the following publication, "The Children of Light, a Sermon preached before the University of Cambridge, at St. Mary's Church, on Advent Sunday; by Julius Charles Hare, M.A., Fellow of Trinity College." The object of this discourse is to restore the Manichean doctrine of a Solar Christ; or, in other words, to teach that the sun is the type and visible representative of Christ, and is there-

The general style of preaching, excepting always the sermons of the Evangelical party, is dry, profitless, dull, and anti-Christian. The gospel is quite unknown, and indeed is rarely ever alluded to. They preach about virtue and justification by good works, a little against enthusiasm, a good deal about subordination and the duty of being a Tory. They warn the hearers against "the spirit of the age," blow up the coals of Tophet for the Reform Bill and all its adherents, and exalt kings and governors, noblemen, bishops, and magistrates. There is, however, nothing like eloquence to recommend their bad doctrine. Their heathenism is too insipid to be palatable.

Religion, however, at Cambridge, is not merely a crazy state machine, it is a positive evil, full of deadly poison. Nothing can be conceived worse than the system of forcing the Undergraduates to attend chapel and take the sacrament. Instead of calling over the names of the young men, which would answer all the purposes required, violent means are taken to secure their attendance at chapel seven or eight times a week. The most religious mind could find nothing but penance in such a drudgery. It is manifestly considered a mere bodily annoyance by all that go to prayers. The statutes command that the Fellows should attend chapel as punctually as the Undergraduates, but the law slumbers for them, and some of the resident Fellows never go to chapel once in the whole year. The Tutors and Deans are obliged for decency's sake to attend with tolerable regularity; their absence would be too barefaced, but

"Weary woe it is, and labour dire."

fore worthy of pious reverence. It certainly requires some previous knowledge of Oriental theology, and of the writings of the later Platonicians, to understand the drift of this Sermon, but with the hint here given, the following extracts will perhaps be intelligible:—"Above all, the pious man will evermore thankfully remember that God's sun which shineth upon him from the heavens, at the same time that it is the great source of earthly blessings, is likewise the type and image of that Son of God who is the great Source of heavenly blessings; who once manifested himself, and came on earth, and diffused his blessed light over the whole surface of nature: . . . the children of light are also meek and lowly. Even the sun, though he stands on high, and drives his chariot across the heavens, rather averts observation from himself than attracts it; his joy is to glorify his Maker, to display the beauty, and the magnificence, and the goodness of all the works of God: *but so far as is possible for him, he withdraws himself from the eye of mankind*; not indeed in darkness, wherein the wicked conceal their shame, but in excess of light, wherein God resteth his glory." In page 28, the stars are called "the children of light," and a lesson of meekness and humility is taught us from their meekness. In page 12, we are directed to "turn eastward, and await the rising of the day-star." In page 15, we are recommended to study nature, which the preacher assures us is full of types of Christ, and in this study "to pierce through nature's body to *her soul*, or rather to behold the workings of *her soul* in all the movements of her body." In short, the whole discourse abounds with that doctrine which the Manicheans propounded, who taught that the sun was the visible type and glory of Christ, and that if it were viewed as it ought to be, it has a triangular body; by which they meant that the doctrine of the Trinity was in some mystical way to be discovered in the unity of light. There is no new thing under the sun. Let Cambridge alone, and another century may see her sons devout fire-worshippers.

I have seen Fellows take books to read in chapel during divine service: their elevated situation, and the size of the folio prayer books, conceal their secret studies from all who are not sitting with them in the stalls. But what have I not witnessed at chapel? Acts of disorder and profane levity which would scarcely be decent in the shilling gallery of a theatre.

The evil effects of this forced and unnatural religion may easily be supposed. The mind is, in too many instances, set against attending any place of worship, and seeds of disgust to things which deserve the deepest reverence are sown too deep, and take root too soon, to be easily eradicated.* The Church of England is so accustomed to violence, she has so long dragooned men into her creed, and is so fond of soldiers and constables to support her power, that we cannot expect her to do otherwise when she is left to her own counsels. If she has played such pranks in greater matters, of course it will be a mere trifle to drag the youth of England to her hated altars; but it is a matter of deep concern to see so detestable a system upheld as the excellency of wisdom; it is something which more than raises one's contempt, to behold troops of young profligates compelled to join in the Lord's Supper, and "eat and drink their own damnation." I know that this has caused, and is causing, the deepest concern in the minds of some Undergraduates, whose consciences are not yet seared with a hot iron; and I also know that things are said and done at these forced celebrations of the eucharist, which in reverence to the *spiritual* head of the

* Some years ago, a Mr. Sharpe, a conduct-Fellow of Trinity College, and a zealous Laudean in doctrine, was determined to follow the rubric of the Prayer Book to the letter. The rubric enjoins that the Litany shall be read in the morning service every Wednesday and Friday throughout the year, in all Cathedrals and collegiate churches. Armed with this authority, the lover of forms began his innovation on a cold winter's morning, adding thereby more than ten minutes to a service excessively unpopular, and excessively disagreeable. As soon as they understood that this was to be the commencement of a new system, the young men entered into a resolute opposition to prevent it. Every Wednesday and Friday morning there was a regular O. P. riot. Groans, screams, cat-calls, squibs, crackers, and rattles, plainly declared that, in this point at least, the Undergraduates were Dissenters. The authorities bestirred themselves, and the Master himself, a huge Bishop, together with a body-guard of Fellows who had never left their beds so early for twenty years, were constrained to come every Litany morning, through storms of sleet and snow, to support the chaplain during the obnoxious Litany. The opposition increased with the means taken to prevent it. Gownsmen came from all colleges to witness the "Row." The struggle continued the whole term, the uproar gaining strength with every Litany. This religious war was concluded, I believe, by the Master withdrawing so intractable a Chaplain, and the defeated Rubric turned pale with the disgrace she had suffered. To give some idea of the folly of the High-Church party, Mr. Sharpe proposed to the authorities that all the Undergraduates should be assembled every morning and evening in the hall, and from thence march in procession, two and two, to chapel! How this Reverend Gentleman's fingers must have been itching for High Mass! I was informed of this his ludicrous proposal by one of the Fellows, now a Bishop, who, though adequately attached to the established forms, laughed to scorn this preposterous addition.

church of true Christians, shall be buried in deep silence. There is, however, a strange and disgraceful custom in the chapels, a relic probably of the dark ages when the Boy's Bishop and Feast of Fools used to be enacted, but which to all serious minds is a great scandal. This is the institution of "Declamations," an unmeaning and idle ceremony that tends to no good, and only offers an insult to Divine Worship. Twice a week in some of the colleges, and once a week in others, towards the close of the service, two young men march into chapel, take opposite stations to one another in the stalls, and begin a declamation in Latin or English, on some profane subject. The second speaker is supposed to answer the first. Thus, immediately after the most solemn prayers, of which the echo is yet suspended in the fretted roof, two foolish and frightened actors begin discussing the important question of Alexander the Great, the tub of Diogenes, the Dæmon of Socrates, the cock of Esculapius, the arrangements of the Greek theatre, the merits of Pompey, the propriety of stabbing Julius Cæsar, or the ghost of Philippi. If it be in English, we hear about the gallantries of Queen Elizabeth's court, Sir Christopher Hatton, and his satin doublet, Sir Walter Raleigh, and the Earl of Leicester; or it may be, that the virtues and vices of Pope Leo X. are discussed, or Pope Joan, or King Alfred, Queen Boadicea, the Druids, the Knights Templars, Charles I., and James II. The *fun* of these declamations seems to be to observe the degree of nervousness exhibited by the Declaimers, to hope earnestly for a "Descendas," when the Dean, seeing the Declaimer in great perplexity, publicly disgraces him by bidding him come down. Surely, nothing can be more idle than this monkish mummery. Of what profit can it be? Does it encourage eloquence? Does it help the devotions of the congregation present? Is it at all desirable to give acute mental pain to many a modest youth, for no earthly motive, and for no object except that of keeping up every idle custom of the dark ages? Much better would it be to restore High Mass at once, and thus to make an outlet for the folly and superstition of the Rulers of the Colleges; much better would it be to restore in full that trumpery worship, which in their hearts they love; to dress the Tutors in a Pluvial, and the Dean in a Dalmatica, to garnish all the Fellows in brocades and embroidery, to amuse them with transubstantiation and bell-ringing, than thus to mix the worship of a religion, nominally reformed according to the gospel, with these forced devotions, these violent Eucharists, and these frivolous and unmeaning Declamations.

But the colleges are very devout, for religion precedes and religion follows every meal. There is a fragment of mass executed before the Fellows sit down to table. Two scholars enter the Hall, take up the printed form, and begin in alternate Latin Antiphonies to pour forth pious versicles suited to the solemn occasion. The concluding prayer after the dinner at Trinity College petitions, amongst other strange things, that the Fellows may "*rise to eternal life together with King Henry VIII. and Henry Stanton.*" "Birds

of a feather flock together," as the saying is; Henry VIII. and the Fellows of the Trinity College are not without reason united. After supper it is promised us that *our youth shall be renewed like an eagle's*; "*Renovabitur ut aquila juvenas tua:*" perhaps it is intended by thus whimsically coupling eagles and suppers, to remind us of certain texts of scripture concerning eagles and carcases.

On saint-days there is more religion at dinner; the whole choir in surplices enter the Hall in procession and sing an anthem. A short strophe and antistrophe is performed, and then the Fellows, after a due baptism with rose-water, retire in religious order to the Combination Room, to finish their reverence of the saints with monastic bumpers and collegiate toasts. On Trinity Sunday, Trinity College, of course, puts forth all its orthodoxy. It is the birth-day of the College, the grand feast of sound opinions. Even the cooks are Athanasian on that day, and it is fixed by an irrevocable decree, that green-peas shall appear on the Fellows' tables. Every imaginable luxury and every possible pomp celebrates the triumphs of Saint Athanasius; and even Arian Fellows join in orthodox computations against George of Cappadocia.

And in what place more appropriate can I speak of that sacred officer, the college cook? He certainly must be viewed as a religious character; for when the office is vacant, the Master and his Council of Senior Fellows retire to the chapel, are locked up in secret conclave, and there, with what rites I know not, proceed to the election of this personage, on whom the happiness of the whole Society mainly depends.* Whether there be a mystical ordination, whether he be initiated by some ineffable ritual, whether he swear according to some secret rubric, (an appendix of the consecration of Archbishops and Bishops,) that he will dress good dinners and

* It is said that the cook at a great College receives a salary of £500 per annum. His office must be the most valuable next to the Master's; for in addition to his salary, he has all the profits from the private dinners ordered by the Fellows and Undergraduates. These profits at the lowest calculation must be splendid, and worthy of any one's acceptance. In addition to these good things, there is a mysterious charge of thirteen shillings every term for "detriments" to every Undergraduate. These detriments are all paid to the cook. The real meaning of this hieroglyph is *salt, mustard, pepper, and vinegar*, which no one could expect to find as the esoteric meaning of "detriments." I made some inquiries about the matter, and put my calculations into the hands of persons who might have taken steps to prevent it. I also made proposals to some tradesmen for a contract for these "detriments:" the highest contract to furnish the tables per term was £20. It might in reality be done for half that sum. Supposing there are 300 persons so charged, it will amount to nearly £600 per annum. I have been told, that lately these "detriments" have not been introduced in the accounts in one sum, once a term, but are scattered through the accounts more frequently in smaller sums. Has the consecrated personage heard any murmuring about his hieroglyph? Let the parties who suffer inquire into this subject, and take steps accordingly. It is said, also, that the college bakers charge 100 per cent. above the market price of bread: I know not if this be true, but it certainly ought to be ascertained. The Undergraduates ought to have a standing committee of their own, to detect and prevent the numerous impositions practised on them at the University.

execute all the science of his craft in workman-like and Vitellian manner, we know not; but that he is elected in the chapel and in secret, is certain. The piety of the University of Cambridge is also conspicuous in its prayers. Twice every Sunday a long petition is put up in the pulpit at St. Mary's, which consists in saying these words, "You shall pray for A. and B." The Preacher then goes on to name the Bishop of the Diocese, who, be it known, is Sparke, Bishop of Ely, a man famous above all others in the *family* distribution of all his vast episcopal preferment; then come the Mayor, and Aldermen, the Vice-Chancellor, Heads of Houses, Fellows, Colleges, Beadles, Taxors, and all the other barbarous-named officers known in the University. In what respect they are to be prayed for is never named, for this tedious battology is literally nothing but a long roll of names, so that it is liberally left to pious Christians to fill up the gap thus, "You shall pray for the Heads of Houses, &c. &c. &c., that they may speedily be abolished, that the collegiate property may be declared forfeited, and that the nation may seize on the foundations which fail altogether in affording the means of a pious, learned, and useful education."

I have already said that there are Professorships of Divinity and Divinity Lecturers. The Divinity Lectures are very important. Bishops have generally declared that no Candidate for Holy Orders shall be ordained without a certificate, testifying that they have attended the Divinity Lectures. Now these Lectures consist in hearing the Lecturer read Pearson on the Creed, and cannot be otherwise, according to the Will of the Founder of the Professorship. When I attended these Lectures, the greater part of the Undergraduates were studying novels or reviews during the dismal hour of these heavy readings, and the whole process was as complete a farce as imposture could delight in. As all the Archbishops and Bishops have themselves gone through this ordeal, it shows their zeal for the Christian religion, in requiring the Norrisian Testimonials; it is indeed a most scandalous job. But there are Lady Margaret Professors and Regius Professors of Divinity, with huge salaries. The Cambridge Calendar mildly tells us, that the stipend in Lady Margaret's time was twenty marks per annum, and that it has been augmented by King James, with the Rectorial Tithes of Tennyton, Norfolk: the real amount of the stipend *in these days* is carefully concealed. Considering that Cambridge is a fountain of religion, your Royal Highness should particularly remark how they have managed the Margaret Professorship of Divinity; it is worthy of attention. This Professorship is a biennial office, of which the electors are your Royal Highness, as Chancellor, the Vice-Chancellor, Doctors, Inceptors, and Bachelors in Divinity. The Cambridge Calendar informs us, that "when the Lectureship becomes vacant, the same person may be re-elected, but this *cere-mony* is generally dispensed with, and the Professorship continues in his office as before." Herbert Marsh, Bishop of Peterborough, the present Professor, was elected A.D. 1807. In that time he has delivered thirty-four Lectures in Great St. Mary's Church:

now thirty-four Lectures in twenty-six years is not very hard work, seeing also the value of the stipend is above £1000 per annum, according to common report. In fact, this prelate, though unquestionably in his day a man of rare abilities, was never quite free from a suspicion of German and Neologic opinions; his theology was and is still doubted; but whether these doubts be just or not, it is said that his lordship is not now enjoying that vigour of intellect which can lead us to expect the thirty-fifth Lecture; and it is high time that your Royal Highness, who is evidently full of zeal for the Cambridge religion, should with the other electors choose to the Professorship some other person, whose age has not placed him beyond exertion, whose theological creed is purely that of the first Reformers, and who will be likely to adorn his doctrine with godliness. As matters stand at present, it is much better that the Professors of Divinity should not disturb that silence which now reigns in the Divinity schools.

But "they are very active in Divinity examinations." Now these examinations are partly by oral, but chiefly by printed questions. They inquire most rigorously about every thing but that one thing, which they should above all others require—a knowledge of the spiritual doctrines of the gospel. They ask the Undergraduate about the force of articles, middle verbs, aorists, prepositions in composition, dialects, and grammatical construction; they inquire with marvellous curiosity about the length of Jerusalem from Jericho, the wives and sons of Herod, the correct genealogy of the Maccabean family, the dates of births, the names of the Jewish months, the value of a talent, the distance of a cubit, the capacity of a homer, the depth of a hin, the time of the Jewish harvest, the height of the temple, and other matters of antiquarian lore: but not one word is ever uttered about justification, grace, good works, the two covenants, election, calling, repentance, or forgiveness of sins; the priesthood according to the order of Melchizedek, the atonement, the reconciliation, the righteousness and sanctification of the saints, the hope of glory, and the way of salvation; in short, every thing that a true Christian values, all the doctrines which in olden time were so gloriously upheld at Cambridge,* are utterly and entirely omitted. Not one syllable is ever pronounced concerning them; and this I will say, that unless some

* Amongst the splendid rank of Christian writers, which this University used to produce, but never will again, we should mention with all gratitude and reverence the pious, learned, and renowned Bishop Davenant. This illustrious prelate was Lady Margaret Professor of Divinity, and whilst he held that office, delivered in Latin Lectures his famous Exposition of Colossians. The Rev. Mr. Allport, of Birmingham, has lately published an excellent translation of this valuable work, and of some important tracts by the same author. The Exposition of Colossians is a book of genuine gospel doctrines, such as were taught in those days, when the clergy of the Church of England were not ashamed of the Creed of the Reformation. I would, however, notice, that the good Bishop is infected with the taint of his age—*intolerance*—and that he recommends as a duty the persecution of Dissenters. (See vol. ii. p. 256.) This a great blot, and must not be passed over.

of the examiners of some of the colleges should be entirely changed, or should give themselves up to diligent inquiry on these matters, *not without prayer*, they would be utterly incapable of putting any question on the faith of Christians, or of understanding any when duly answered. This after all is the great crying grievance of the University, a total ignorance of the doctrines of the Reformation, a studied hatred and contempt of all serious and spiritual theology, and in lieu of the faith of the saints, the bad books written by Bishop Tomline, and all that dark school, which for the last fifty years have spread midnight over the land.

The only examination in Divinity which tends to any good is in Paley's Evidences of Christianity, a work of so much merit, that a thorough knowledge of it is certainly desirable, if it be always remembered, that Paley's Evidences are, after all, purely intellectual, and that if the faith of believers stands only on the reason, it cannot be that faith which embraces a gospel unintelligible to the wisdom of the world.

I come now to speak of the only semblance of real religion in the University. I need not tell your Royal Highness that this part of my subject has brought me to speak of Mr. Simeon, and that powerful party, which his long Christian labours have raised up in the University. This venerable man was for years the only beacon in days when the darkness might be felt. He began his Christian struggle, and a very severe struggle it was, without a friend to help him: he was shamefully persecuted, insulted, and outraged, directly by the Undergraduates, and indirectly, but still more severely, by many unprincipled persons in authority. Long and laborious was his trial, and all his Christian patience was fully elicited; but at last his perseverance in good deeds and the excellent instructions which he delivered from the pulpit were blessed with an ample return of sincere and zealous converts. Thus, whilst the University was pouring forth floods of immoral, licentious, and mischievous men in all parts of the kingdom, and in every rank of life, Mr. Simeon was a fountain, in a small and humble way indeed, issuing forth in pure streams far and wide for the blessing of many a benighted parish. He has sent forth pious clergymen into every county; he has named faithful preachers of the gospel in many most important stations;* he has encouraged the poor and neglected clergy; drawn out the diffident; instructed the ignorant, and upheld the persecuted; and by the largeness of a most bounteous purse, as well as by his advice and example, has fostered the cause of Evangelical Religion in the Church of England, till now it can bear his departure, and not sink down extinguished when his torch shall be burnt out.

I would, however, say one qualifying word respecting Mr.

* Who, for instance, can estimate the spiritual advantages that have arisen from one such appointment, the Rev. Mr. Close, to Cheltenham? They who have frequented that watering place will bear testimony to the good done by that zealous and popular evangelist far and near. We are also assured from all quarters that Mr. Close is no bigot.

Simeon's ministry,—that he has been deficient in not raising a monitory voice against the boundless wickedness, vices, and luxury of his University, which for half a century has been going on in geometrical progression before his eyes. Here, I humbly think, he has not done all that was required of him; he has "given full proof of his ministry" in every thing but this, for it is written, "Cry aloud, spare not, show my people their transgressions," and this perhaps he has somewhat overlooked; for in the many sermons which I have heard him preach, I never once heard him allude to the violent iniquities of Cambridge. Let me add also, though certainly Mr. Simeon is not responsible for this, that what is called the "Simeonite party" is now manifestly degenerating from its former strictness in piety. The world is making great inroads on its holiness, and being no longer "a poor and afflicted people," but a powerful and increasing sect, possessing fellowships and livings not a few, the evangelical ministers are showing decided marks of laxity, and in many instances display that pride and overbearing conduct which ill become men of reputed holiness. They have also lately become more than ever intolerant and bigotted about their rotten idol, the external government and emoluments of the Establishment; more zealous about trifles and carnal things, which till within a few years they left to the sole embraces of their brethren, the High-Church Priests. But this is the general malady of the evangelical party throughout England, and is not confined to the clergy connected with Cambridge. To find an evangelical clergyman with any sparkling of liberality in him, is as rare as to find a diamond of the first water. Nine-tenths of them are black bigots and opaque conservatives.

Let not, however, any fond father or mother be deceived, and because there is a pious party in Cambridge, therefore think that this is the University suited for their child, and that his faith and morals will be safe under such influence; for I myself have witnessed the lamentable ruin of youth sent to Cambridge from religious parents, and under the apparent protection of a previously serious education. It is just possible, if the youth's disposition is unquestionably steady, grave, studious, and sedate, and if, which is above all, he has a deep sense of religion, it is just possible, that he *may* escape contamination from the filthy conversation all around him; but it is a desperate ordeal, and is indeed trying his faith so as by fire. I have seen the most rigorous, abstinent, and holy young men burst forth into unlimited licentiousness,* launch out into every sort of extravagance and dissipation, speedily injure both body and soul, and lay up to themselves a store of bitter

* A young man of supposed piety and spotless morals, the first year that I was at Cambridge, gave way to the temptations all around him, and from a life of an Encratite suddenly lapsed into the degradation of the vilest Bacchanalian. His constitution, unaccustomed to such a trial, gave way; he fell into a brain fever, and *died in despair*, seeking in vain for that peace which he once enjoyed. The solemn warnings of his death-bed had, however, the effect of reclaiming a fellow-sinner, who with him had lapsed from holiness into sin.

sorrow for the rest of their lives. The ejected devil, tired of wandering through dry places, has at last succeeded in introducing seven devils worse than himself, and the last state of that man has indeed been worse than the first. I would therefore say to all parents, who value the serious religion of their sons, *Send them not to Cambridge*, but as far from it as possible, for it is gambling too much with the future welfare of their children to adventure them on this desperate hazard. If, however, their object be to prepare their sons for clerical orders in the Establishment, there is perhaps no alternative but to send them to one of the Universities, seeing that the Bishops have entered into a conspiracy to refuse ordination to all who bring not testimonials of a College Education. This is the iron yoke which the pastors of the privileged sect have set up, and under this they rigorously command all to pass. It remains then only to make the choice of non-ordination and safety, or ordination with all the dangerous pollutions of the Universities. Oxford is in every respect as bad as Cambridge; it matters not on which of these infamous Acroceraunian rocks the vessel strikes. As however every thing in the Church of England is exactly as it was in the Apostolical age, and as every thing done by the Bishops was done by Paul and the Apostles, and is to be found in the New Testament, it doubtless is lurking in some mystical texts of Scripture, that all the ministers of the Church of Christ should take a degree at one of the Universities, and attend the lectures of the Norrisian Professor.

As there is no attention paid at Cambridge to any instruction in the doctrines of Christianity, the effect of this scandalous omission is visible even amongst the evangelical clergy. Some of the serious clergy have in full manhood been converted from a life of previous debauchery to a sense of their sinful lives, and so brought to deep repentance. They then for the first time begin to read the Scriptures, and are thus launched into the mighty ocean of revelation without any knowledge of the sea-marks, or any acquaintance with the constellations, to direct them in difficulties. The study of the gospel, and an insight into its marvellous light, is all a novelty to them. Every word of the mysteries of faith is as strange to their minds as if they had been Mahometans or Chinese Bonzes; for amongst the ordinary members of the Church of England, what is known of the gospel? As therefore they have never been instructed in any part of doctrinal theology, it is no wonder that they should, in many cases, run into dogmatical extravagances. We often hear such converts in the heat of their zeal declare, that they reject all books but the Bible, and that they will read it pure and sincere, without note or comment: they say they have no need of the old divines and expositors, their knowledge is spiritual; and no books can tell them that which they have received, not by the wisdom of man, but by express revelation. They take an exaggerated view of every evangelical sentiment, and in all things run into extremes. We may remark this process amongst some of them, it is too often before our eyes; and the usual result is, that after a short time

preaching the doctrines of the gospel with fervent vivacity, they push on into the modern heresies, and are ultimately caught in the wild fanaticisms of Mr. Irving's school, or the thorny wilderness of Hyper-Calvinism. How many a promising clergyman has thus been lost to all that is useful ! and how entirely this tendency to heresy is confined to the members either of the Episcopal or Presbyterian establishments. Heresies thrive in establishments !

And now, illustrious Prince, the progress of this Epistle brings me to the state of *Learning* in the University of Cambridge. This is indeed taking the bull by the horns, and I feel that I want the muscular arm of a Mithras for so bold an undertaking ; but still I do not despair, and, with a due invocation of Hercules, hope to remove any false ideas that may be existing any where relative to this great mystery.

The learning of Cambridge may be thus enumerated :—Divinity, classics, mathematics in all its branches, civil law, metaphysics, and logic.* The divinity I have already explained. The logic is a mere nominal study, of which hardly any one knows even the rudiments ; a few who study civil law make themselves masters of the syllogistic forms of disputation requisite for keeping the Acts in the schools. Metaphysics have a half-existence ; “Locke on the Understanding” is nominally considered a book for examination, and a few printed questions are given to the examinees ; but, it is said, that small attention is paid to the answers, and, in short, metaphysics are nearly neglected. There is a sect of refined metaphysicians in the University, but their speculations are far too profound for the general compass of intellects. Their system being that of Kant, and consisting of the sublimations of double-distilled Germanism, is better suited for opium-eaters, mystics, cabalists, rosicrucians, and evocators, than for the pudding-hunting students of Cambridge. As learning in this University is directed towards the solidity of a fellowship or a fat living, the young gentlemen know what they are about too well to solicit the cold and cloudy embraces of a German ghost, who, though she might lead them to the church-yard, would not lead them to the church tithes. Civil law has its followers ; but few in number compared with the great sects of mathematics and classics. This branch of knowledge deserves more cultivation than is at present allowed it, and perhaps may again rise in estimation in this country, though not at the Universities. The system of “codification,” whereby law is arranged under fixed principles, is founded on such manifest wisdom ; the accuracy of the Justinian code is so striking to all that have studied it ; and the dignity, beauty, and fitness of the civil law, offer such charms to the lovers

* We may gather from the words of Sir Matthew Hale, that, in the reign of Charles II., the following was the style of education for a young gentleman “from sixteen to seventeen, at the University or under a tutor, more Latin, but chiefly arithmetic, geometry, and geodesy ; from seventeen to nineteen and twenty, logic, natural philosophy, and mathematics, according to the ordinary discipline of the University.” See Lucy Aikin's Charles I. vol. i. p. 52.

of truth and reason, that they who are ignorant of the labours of the great juriconsults are ignorant of some of the most exalted achievements of human foresight. The various ramifications of the study of the Institutes, the history of law in general, and the comparison of various doctrines of various legislators, are all full of instruction, and cannot but convey much useful knowledge to those whose minds have been directed this way. I am inclined to think that the best examination that could be devised for the aristocracy in general, would be in the civil law; they would then know something that might be of use to them in after life; and if so civil law were joined history in general, natural history, and a competent knowledge of Greek and Latin, sufficient for all useful purposes, it surely would be furnishing their minds with something more to the purpose than the first four books of Euclid, and the other *et ceteras* at present required for taking the first degree.

Having thus cursorily viewed the minor branches of learning, Classics now draw our attention. The great College of Trinity preeminently encourages the Classics, for the examiners occasionally elect to the valuable fellowships of that house young men who cannot answer a single mathematical question. The classical character of this University has been, according to general belief, rapidly advancing in the last twenty years, and certainly they have succeeded in introducing a system far superior to that which existed thirty years ago. The great giant in this work was Porson, who, with his stupendous knowledge of all the intricacies of criticism, has, with the swagger of a bully, tyrannized in the art of restoring the text of the Greek tragedies.* It has been the fashion since his time to study the Greek tragedies with extreme attention to words and metres, so that in reality *hyper-criticism* is the fashion at Cambridge. They have indeed wire-drawn the art, and brought it to that perfection that it will not be possible to add much more to this elaborate trifling. If a Cambridge scholar wishes to gain repute, he is sure to publish a Greek tragedy, (the three hundred and fifty-seventh edition perhaps,) and in some pert coxcomb notes to sneer at former editors about a particle or a metre. Hence a learned man here, is a person who is a sharp-scented critic, who has discovered some new canon applicable to the structure of a chorus, or has raised some doubt about an Optative Mood. It never seems to enter into their heads that true learning ought to have a wider range, and that it consists not in chaining the mind down to canons of criticism and traps of grammar; that it is mere folly to be for ever quibbling and squabbling about these

* Besides Porson's well known decree about accents in a note on the *Medea*, written with violent ferocity, I refer the reader to a note of his on *Orestes*, 663, where he undertakes to give the true meaning of a verse of the *Iliad*. His savageness against Herman, and every other person that differed from him in opinion, is notorious. Herman, however, is a greater critic than Porson, and a far more learned man. By what fatality is it that critics and theologians write against one another in this tomahawk style?

tools of the work, and that a really learned man ought to have his mind well stored with the writings of a vast many authors; that having hived up the works of the ordinary classics, he should go on to the extraordinary, and not be content till he has mounted upwards even to the dark ages, and read deeply of the Greek and Latin Fathers, studied the Oriental mythos, and the Hebrew and Syriac languages, and, in short, made himself such a scholar as used to ornament Cambridge in the days of Queen Elizabeth and James I. Above all things, a learned man should be able to write Greek and Latin prose fluently, and speak Greek and Latin fluently and elegantly; all which things might be done, if the vices of luxury and debauchery were abolished at the University, and the Undergraduates were required to know a great deal and not a very little. There are very few persons at Cambridge who can write good Latin prose,* and still fewer who can speak it, though there are many who are not inelegant composers of Greek and Latin verse. It is the fashion to write verses, because it is useless; it is the fashion not to write or speak Greek or Latin prose, because it might be useful.

In the sixteenth and seventeenth centuries, this University had a high character for learning, and deserved it, and a large number of deep-read men was constantly issuing from its colleges; but those were days of frugality, temperance, sobriety, and economy; these are days of insolence, luxury, intemperance, and extravagance. The Curian severity has long since been dissolved by the manners of petulant Tarentum. The helps to attaining knowledge are prodigiously increased, but the attainment of knowledge is prodigiously decreased. The scholars of Cambridge are, generally speaking, most superficially instructed, and if you take them out of the old beat of those matters which they have prepared for examination, and which is popularly called *cram*, they are the most ignorant of mortals. Put a Cambridge-man in the Dead Sea of criticism, and he is in his element; lead him into the grand ocean of general knowledge but a few yards, and he is immediately out of his depth. It is lamentable to reflect on the education of the young gentlemen of England. They are generally sent to a public school, say Eton, which is unquestionably the worst school in England; there, for five years,

* It is worthy of observation, that some of the "celeberrimi," "doctissimi," "amplissimi," of Cambridge, have suffered shipwreck on the sunk rocks of grammar. When the *Alcestis* was published by the then Greek Professor, there appeared in one of the notes this portentous word, *PERSENTIBUNT*, a non-descript animal, which the grammarians were obliged to class amongst the *paradoxa*. This monster was not allowed to live long; the booksellers strangled it soon after the birth; and it is not an easy matter to procure a copy which can testify that it ever existed. Much later, Mr. K., in his Latin ode which gained the prize, published "*justitia STABILIBIT orbem*." It should be particularly noticed that none of the learned examiners who adjudged the prize perceived the *Phœnix* in this verse. It would not then be amiss, before the great men are hoisted on the pedestal of fame, to ascertain whether they can conjugate the verb *audio*, for these blunders produce defects on the white marble of their statues.

they learn a few fragments of the Greek and Latin authors, done up in selections, and which might, by a scholar, be easily read in a fortnight. They make a great many Latin verses, which an Eton boy soon acquires a habit of constructing with slovenly rapidity; and they learn by heart much Greek and Latin verse. Nothing useful in any way is taught them; they know nothing of history, nothing of any science, nothing of the great questions which are agitated in this age. A more ignorant creature could hardly be found than a first-rate Eton boy. From this bad and immoral school they go to Cambridge, still worse and ten-fold more immoral; and there they bring into play the smatterings of Greek and Latin, which they had acquired at Eton, read a few more Greek tragedies of comedies, make some elegant epigrams, and, being fully initiated into the fashionable "cram" of the University, obtain the prizes, and finally, perhaps, if the church be their destiny, the fellowships and livings of the colleges. After which, they grow large, read the Quarterly Review and the Standard newspaper, and die at last of the fat rot. These are the clerical gentlemen: the lay gentlemen transmigrate into the genus *booby*, become country squires, magistrates, and members of Parliament, whose ignorance and darkness are too notorious to require any comment. The system of aristocratical education is surely the most whimsical ever heard of. It amounts to this,—that a gentleman ought to be instructed in those things which have no connexion with their views in that station of life to which they may be afterwards called. We are assured that mathematics are the best preparation for a Judge, that Latin verse is the most excellent foundation for a Member of Parliament, that a future Bishop should be complete master of Greek tragedies and comedies,* that a knowledge of the amours of the gods and goddesses, and of the impurity of the classical writers, is the best ground work for a parson, and that a country magistrate should read the first four books of Euclid. If it is suggested that a judge should have studied law in all its branches, a parson theology, and a member of Parliament history and jurisprudence, they cry out against such a system as full of mischief. Why, then, should not a future farmer be taught weaving, a weaver be instructed in the care of cows, a linen-draper learn how to thresh corn, a Newmarket jockey mature his skill on a tailor's board, and a tailor finish his education at Newmarket? If such a system would be ridiculous amongst plebeians, what can make it not ridiculous amongst aristocrats? The fact is, *the system is established*: it is the interest of a swarm of

* It was no small cause of the elevation of the present Bishop of London, that he had edited some of the tragedies of Æschylus: and a successful article in the Quarterly Review in favour of the then ministry, together with a few of the tragedies of Euripides, promoted the present Bishop of Gloucester to the bench. These are strange motives for selecting Christian bishops! and, if this system be continued and should be universal (and the Church of England will of course be eternal and universal,) we may, some two thousand years hence, expect that the then bishops of Africa or Botany Bay will owe their dignities to successful commentaries on Shakspeare's Hamlet and Othello, Foot's Farces, or Massinger's Plays; or to learned notes on Tom Thumb or Bombastes Furioso.

useless men to keep it so, who would be ruined if it were altered; and, therefore, to prove that what is, is right, they have recourse to sophistry and to arguments, which no rational person would listen to. As long as the Mass was profitable at Cambridge, thousands of volumes were written to prove it the perfection of divine and human wisdom: but setting aside all the logic used to persuade us of the virtue of things as they are, we should do well always to consider the *argumentum ad crumenam*, or the purse-argument, which will be found to be the clue of this blessed labyrinth.* Perhaps it

(2) As an epitome of all that has been said as to the results of a gentleman's education, we might suppose the following letter to be written from a son to a father.

"DEAR FATHER,—I have received your complaints of my extravagance with considerable surprise, but I hope by this answer entirely to satisfy you that I have done nothing at all out of the common way, or that can justly be considered as deserving any remonstrance. When I came to Cambridge, the annual allowance of 300*l.*, which you promised me, I soon found to be quite below the mark expected for the education of a gentleman. None of my schoolfellows confined themselves to so small a sum; and, though it was not without many complaints from home, I considered I was rather economical than otherwise by spending 600*l.* the first, and 500*l.* the second year. You have asked me what my debts will be when I have taken my degree, so as to pay off every thing; and, by a most accurate calculation, I think I shall be able to leave the University clear of all demands if you furnish me with 750*l.* There are always more demands on Cambridge men the last year, and it is the rule of the College that we shall not take a degree till we have paid the Cook's bill. This is very considerable, much larger than I should like to name at present, seeing you do not understand the customs of the University. I am sorry that you should not be able to send Tom and Fred. to Cambridge, owing to what you erroneously call my extravagance; but as I am the eldest son, and as I could not take a degree for a less sum of money than what I have expended, without quite losing my character as a man of spirit and a gentleman, I hope you will not lay the blame to me. Tom and Frederic may go to the London University, where things are done much cheaper; and where no nobleman is ever seen. I am sure you would be sorry to hear that I had disgraced our family by any shabby conduct, fit only for a Sizer, the son of a poor curate. I hope you will take into consideration that I have gained no small reputation during my stay here. In the first year's examination at the college, I was in the first class; moreover, I gained the prize for the best Greek and Latin epigrams, and the Porson prize in the metre tragicum, trochaicum, tetrametrum, catalecticum. Now this is no small honour, and you ought to be proud of a son, who, though he has lived as a gentleman with gentlemen, has distinguished himself in the University, and brought credit to the father that begot him. I am sorry, my dear father, you should speak disparagingly of my attainments. You say, 'that I have not learned any thing which will be of any use to me in any profession, and that, as I am to have the family living and turn parson, all that I have acquired is worse than useless.' You do not, my dear father, understand these things. I have received the finished education of a gentleman; I can write Latin verse in the style of Martial, and am ample master of the rules of criticism, as laid down by the divine Bentley, the glorious Porson, the illustrious Dawes, the celebrated Bishops of London and Gloucester, the learned Scholfield, and the irrefragable Prebendary Tate. Is it nothing to know that in the four earliest plays of Euripides there is only one instance of a Tribach in the fifth place of a Senarian? and that when the Iambic trimeter has after a word of more than one syllable the cretic termination, that the fifth foot must be an Iambus? These are the elegances of a perfect education, which, though I know you cannot appreciate, are yet in high esteem by thousands of learned men. Do not distress yourself about my ignorance of theology; I have attended the lectures of the Norrisian Professor, and shall sign the Thirty-nine Articles before I take my degree; besides, I have been examined in Luke's gospel, and consider myself

may be said, for often it is said, that the system of classical education has produced such men as Pitt, Fox, Burke, and Canning; that they were the ornaments of our English Senate, the glory and boast of the British nation. The answer is obvious,—as all the gentlemen of England are educated in this manner, and as under the old corrupt system, now happily abolished, that unclean establishment, the House of Commons, was their exclusive job-shop, it followed of necessity, that if any talent did appear in Parliament, it must have appeared to arise from the system of education, which is universal amongst the aristocracy. But these and other renowned Senators of England were not formed by, *but in spite of* University education; and if the eight or ten illustrious Senators, who have come forth from Oxford, Cambridge, or Dublin, be so much extolled, as a proof of the excellence of the University education, what shall we say of the many thousands, yea, we may say tens of thousands of the gentry, who have gone through the like process, and have lived and died as ignobly as the uninstructed peasantry, buried in a country church-yard? I request your Royal Highness to look at the gentlemen of England, as they are to be seen at this present time, for an abundant proof of the miserable education which the Universities afford. I request you to remark the conversation of the young patricians at the London dinner-tables, to notice their general conduct and habits of life every where, to follow them to their homes, as well as in public, and with your own eyes and ears to ascertain the true state of the case. The gentlemen of England are, generally speaking, an ignorant caste; ignorant to such a degree as, by persons who never have inquired into the subject, could scarcely be credited. A large majority of the patricians are incapable of sustaining a conversation on any subject of history, science, or literature; their minds have never been cultured at the public schools and Universities; they have learned things there which never can be of any use to them, things which tend in no respect to purify or ennoble the intellect, but which keep them grovelling on the earth in all the darkness of the natural man. Their morals have been tainted, and their minds unimproved, so that they turn out at last useless members of society, and are fit only for the degradation of Almack's, or the opprobrium of the dog-kennel and the stables.

Let not then the Universities bring forward a Canning or a Pitt. Canning, truly, was fond of quoting a few Latin verses, and even Pitt, from the more serious occupation of bribing Bishops and

as orthodox as any parson in our county. I would challenge any one that dared to say a word against the Church of England as by law established, and what more can be desired of me? As for the Bishop's examination, I will undertake to cram quite sufficient for his chaplain in two months' time, and shall then take possession of the family living.

"Pray send me the money I mentioned.

"Your dutiful son,

"X. Y. Z."

Members of Parliament, could occasionally descend to trifle with a few lines from Horace; but it is a strange mistake to imagine that these notorious men would not have been notorious without a University education. Talent *will* appear without the questionable help of a Cambridge Tutor. If, however, some patrician Whig or Tory, who reads this Letter, should sigh with regret over the departed quotations of Canning's "elegant oratory," let such cheer up their drooping spirits, and know that a string of quotations from Virgil and Horace might be published as a manual for the Reformed House of Commons, by which, with a single day's study, "the Members" might be armed with elegances enough for all subjects that ever can be debated; for if all the quotations ever made use of in British senatorial speeches were extracted and numbered, they would be found not to exceed fifty. Honourable gentlemen and noble lords return to old hack verses with wonderful fidelity; they seldom wander far from the safe boundaries of the Eton Latin Grammar. The present House of Commons, however, is very different from what it used to be. The Tory dictation is at an end, and the days of Whig deception are numbered. The aristocratical power has received, by the Reform Bill, a heavy blow on the head; and the day is not far distant when even the prodigious Mr. Stanley, lover and ravisher of the Church as by law established, will be consigned to that contempt which his despotic principles justly merit. We are in a fair way to be rid of squires' and noblemen's sons; and Cambridge and Oxford will, perhaps, ere long, have to weep in vain for their dear children, swallowed up in the rising flood of plebeians and manufacturers. To this consideration add also, that the present House of Commons is but little disposed to listen to scraps of Virgil from Mr. Stanley, or rags of Horace from Mr. Macauley. A new style of oratory has been introduced,* and it is said that the most efficient senators are those who can best bark like a dog, mew like a cat, or crow like a cock. A violent cough is now the chief argument, and a loud roar the most approved answer. The House of Commons is more a menagerie of beasts than a chamber for debates.

* Mr. Buckingham has, in several speeches to his constituents, borne ample testimony to the present state of the House of Commons..... he had expected very little good behaviour from his noble, right honourable, and honourable colleagues; and he says, "the progress of the session realized my anticipation, for it has been marked by scenes more disgraceful than ever characterized a *palaver* held by ignorant savages under the tree of central Africa; such scenes of disorder and mockery of legislation, as those who have not seen, can form no conception of..... This we have seen in the progress of the session, where, though the rank and station and wealth and intelligence of the Members would justify the expectation of the greatest order and courtesy in their conduct, such scenes of nightly brawling, intemperance, and disorder, have been exhibited, as would be considered disgraceful in any mechanics' institute in the kingdom, and are certainly without parallel in my recollection in any country or any assembly that I ever have witnessed," &c. &c. &c.

Shoals of these parliamentary brawlers have been educated at Cambridge and Oxford, and, therefore, we need not wonder at their genteel manners.

The mathematical fame of Cambridge is great amongst Cambridge men. The sister University of Oxford limps after Cambridge in the mathematical race, but has long been double-distanced. The examinations at Oxford are, to a Cambridge man, ridiculous; the examinations of Cambridge are, to a French mathematician, beneath notice. Our University science is, on the Continent, in very low repute. A Senior Wrangler is, in the Colleges, a stupendous Colossus; but how many of these giants (for there is one born every year) dwindle away into pigmies, and are heard of no more! The very best thing that ever comes of a Cambridge Senior Wrangler is, that he should be a rising lawyer, or crowned at last with a judge's wig; a strange termination for a mathematician! but so do grubs turn into butterflies, and eggs into serpents. The usual destiny of these Anakim of science is, that they should moulder away on a College Fellowship or living, and sitting down in a paradise of whist and port-wine, terminate their days in despicable contentment. What becomes of all the Senior Wranglers? * Where are they? What have they done? What are their discoveries? How have they helped science? What are they likely to do? Can no one bring forth any of these celebrated men from their hiding places? Can no one rouse them from their slumber, and unloose these fattened oxen from the "prebendal stalls?"

But so it is, that the most eminent mathematician of England is at this present time a lady! Mrs. Somerville has passed by the flaming walls of Cambridge, and rising like the ethereal sun, has dimmed all the college stars into pale obscurity; and so it is, that the discoveries in science for the last twenty years have not been made or even suggested by the sages of Cambridge. The lungs of our Alma Mater are so embarrassed with fat emoluments, that she can no

* That the reader may judge of the Senior Wranglers of Cambridge, I subjoin a list of them for the last forty years, that it may be seen in what respect they have assisted the *scientific* world. Some will be noticed as remarkable for some achievements *not* connected with science. Herschel and Airy seem to form the only exceptions to what has been said in the body of this Letter respecting the first Wranglers:—1793 Dr. Harrison, *Deputy High Steward*; 1794 Dr. Butler, an *Editor of Æschylus*, 1795 Woodhouse, 1796 Kempthorne, 1797 Hudson, 1798 Sowerby, 1799 Boteler, *Recorder of Canterbury*, 1800 Inman, 1801 Martyn, (this is the ever-celebrated Martyn of the Christian world, who offered up all the powers of his superior intellect a willing sacrifice to the cross, and was faithful unto death in the cause of the Gospel :) 1802 White, 1803 Starkie, 1804 Kaye, *Bishop of Lincoln*, 1805 Turton, *Dean of Peterborough*, 1806 Pollock, *King's Counsel*, 1807 Gipps 1808 Bickersteth, *King's Counsel*, 1809 Alderson, a *Judge*, 1810 Maule, 1811 Dicey, 1812 Neale, 1813 Herschel, 1814 Gwatkin, 1815 Leicester, 1816 Jacob, 1817 Austen, 1818 Lefevre, 1819 King, 1820 Coddington, 1821 Atkinson, 1822 Holditch, 1823 Airy, 1824 Cowling, 1825 Challis, 1826 Law, 1827 Gordon, 1828 Perry, 1829 Philpotts, 1830 Whitley, 1831 Earnshaw, 1832 Heath, 1833 Ellice. These are the *senior* Wranglers: if we suppose an average of twenty Wranglers every year, there will be then an aggregate of eight hundred Wranglers during this period; but in this great number of mathematicians, it is vain to look for any of the celebrated sons of science. They may be ranked in three classes, College Tutors and Fellows, Clergymen, and Lawyers. 'We would make one exception in favour of Mr. Whewell, Fellow of Trinity College. This gentleman, whose talents are of the highest order, has in his *Bridgewater Treatise* given to the philosophical as well as to the Christian world, a work of extraordinary value.'

longer breathe freely. Germany, without livings and fellowships to bribe her youth, produces really learned men. France, without colleges and tithes, produces real mathematicians. Intellect and religion soon fall into a dyspepsia, when they are fed with gold. In short, Cambridge having Newton for her boast, seems ever since to have been a steril mother; and perhaps after so illustrious a son, she was exhausted with the effort, nor did she feel that she wanted any other offspring, foreseeing that, though she herself should fall into miserable decay, yet her name and memory would be upheld to all generations by the unfading glories of this her immortal child.

We may therefore conclude, illustrious Prince, from all that has been said, that the practical effect of the Universities is to produce a vitiated Aristocracy. They have been admirable contrivances in past times for supporting the great Leviathan; but the doctrine of Hobbes is no longer tolerated in the British Isles, and the mighty image, whose head is of gold, and whose feet are of clay, shall be broken to pieces, and become like chaff of the summer threshing floors. It is not enough now to nourish the patricians, and to make all things tend to their exclusive profit and glory. The nation will no longer bear the dominion of that lordly nuisance, the Church of England; and seeing that it draws its heart blood and all its mischievous strength from the Universities, will, ere long, strike such a harpoon into the flanks of the great creature, as may enable a reformed Parliament to cut it up and sell it for useful purposes. The Universities are eminently aristocratical; all their bearings, direct and indirect, tend to foster the power of the Magnates. The young nobles are held in high veneration at Cambridge; they differ from the rest in dress, they are clothed in cloth of gold, they dine with the collegiate dignitaries on elevated platforms; they have precedence, worship, and respect; are placed in stalls to say their prayers over the heads of the baser-born beneath them: but far more than this, every Graduate must pass under the yoke of the Established Church, which concentrates all the dominion of the patrician order. Many plebeians are unquestionably educated at the Universities, but the process of tests brings them all into the Church, and perhaps half the plebeians, who have taken degrees, become Priests of the Establishment. Plebeians, elevated into the priesthood, not only become part and parcel of that body for which Dukes, Earls, and Barons, Archbishops and Bishops, are ready to put their all on a venture, but are themselves the most ignorant and violent Tories in England. The baser the origin of a clergyman, so much the more furiously does he rage in behalf of the Duke of Wellington, the Bishops, Don Miguel, and the royal strumpet of La Vendée.

Writers of the present day assure us, that we are essentially an Aristocratical nation, and that no Acts of Parliament could make us otherwise. Let the fountain head of the Patrician power be stopped; and we shall soon see a wonderful change; let the Universities be purified, let them be turned away from their exclusive

irrigation of the Church, and then would the great river Euphrates disappear, and men might enter in triumphantly through the brazen gates of Babylon.

If, however, there were no other call for a strong remedy of the manifest abuses of this University, it would be sufficient to point out the fact that every person who takes his first degree there must be a bona-fide member of the Church of England as by law established.* Under such a system as this, it is in vain to call Cambridge and Oxford Universities, for, in fact, they are *particular Universities*, or *universal monopolies*; contradictions in term, which demand that they should henceforward not be styled Universities, but Particularities. What, we would ask, could be more absurd and more becoming barbarians, than that a Priest should stand at the fountain-head of science, and say, "No man shall drink of these waters unless he swear that he belongs to our sect?" What can be more profane than thus to tack a declaration of religion to matters totally unconnected with religion? What connexion is there between astronomy and believing in Bishops? Where is the point of union between hydrostatics and the thirty-nine Articles? What have Optics to do with "the ordaining of Priests and Deacons?" Why should they, who have passed three years in preparing for the examinations, such as they are, be met at the end of his pilgrimage with

* The history of the declaration is briefly this:—In the year 1613, King James I. ordered the University to exact subscription to the three articles of every Bachelor of Divinity and Doctors of all the faculties, when proceeding to those degrees. This the University made statute law by grace of the senate; but in 1616, King James directed that *all persons* taking any degree whatever should subscribe the three articles; and this was observed by the University, simply in obedience to the royal command, without any grace of the Senate. The three articles declare—"1. The King's Majesty, under God, is the only supreme governor of the realm, and all other his Highness's dominions and countries, as well in spiritual or ecclesiastical things or causes, as temporal; and that no foreign prince, person, prelate, or potentate, hath, or ought to have, any jurisdiction, ecclesiastical or spiritual, within his Majesty's said realms, dominions, and countries. 2. The Book of Common Prayer and of ordering bishops, priests, and deacons, containeth nothing in it contrary to the word of God, and it may be lawfully used; and he (the person making the declaration) will himself use the form, in the said book prescribed, in public prayers and administration of sacraments, and no other. 3. That he (the declarant) alloweth the book of articles, agreed upon by the archbishops and bishops of both provinces, and the whole clergy in convocation, holden at London in the year 1562, and that he acknowledgeth all and every the articles therein contained, being in number thirty-nine, besides the ratification, to be agreeable to the word of God."

In 1772 and 1779, graces of the Senate substituted the above declaration in the place of the three articles for all persons taking the first degree either in arts, law, or medicine; but persons admitted to the degree of Master of Arts, Doctor of Laws, or Doctor of Divinity, subscribe yet the three articles, which, be it observed, are founded only on a royal mandate, have never been sanctioned by the Senate, and are therefore *illegal*.

At Oxford, subscription to the Thirty-nine Articles and the oath of supremacy are required on admission to the University: and on taking any degree, the three articles, the Thirty-nine Articles, and the oath of supremacy, are again exacted! Returns of religious tests required at the Universities have been made to the House of Commons on the motion of Colonel Williams, but both these returns omit transcribing the three articles which are here given for the benefit of the reader.

the dead wall of a test? That this should be the end of their labours is the most unexpected of all events: "to be a *bona-fide* member of the Church of England," after the moral and intellectual preparation of the University, is the last transformation which a philosopher could have anticipated. It is a most shameful insult on the faith of Christians, and renders complete that system of deception and force which marks the genius of the Church of England. That this contrivance of kidnapping young men into the Establishment is an utter failure *in foro conscientiae*, and that it only produces dissimulation and encourages lying, where people think at all, or profaneness and reckless indifference where they do not choose to think, is a very small matter with the Rulers of the Universities. These considerations are far beneath their attention; they would gladly people all England with liars, sooner than give a degree to one conscientious Dissenter: the question is not who shall be admitted, but who shall be excluded. All the villains in England that have been baptized, and do not go to a Dissenter's chapel, are "*bona-fide* members of the Church;" why then, they argue, should any inquiries be made about the candidates for Degrees farther, than by making them subscribe a test? To be a Member of the Church of Christ and a Member of the Church of England, are as opposite as East and West. But, in truth, the young men have, in the course of their University education, been so used to a mechanical and prostitute religion;* have been so accus-

* In the election of scholars of St. John's College, the following profane farce takes place:—The Scholar Elect kneels down before the Master, (Dr. Wood, the Very Reverend the Dean of Ely,) who, taking the hands of the candidate between his own, pronounces these words: "Admitto te, Domine, "*scholarem hujus collegii in nomine Patris, Filii, et Spiritus Sancti.*" "*I admit thee as a scholar of this college in the name of the Father, of the Son, and of the Holy Ghost.*" The Scholar Elect, before his genuflection, swears that he is *poor, pious, and learned*, "*porro juro me pauperem, pium, and doctum esse.*" If an inquiry is made by some conscientious Undergraduate into the meaning of the word *poor*, they tell him that Lady Margaret, the Foundress, ordained that no one should be elected a Scholar who had so much as forty marks a year. If he hesitates on hearing this information, they tell him "not to injure himself by his folly, for the *real meaning* of the oath is, that he is *not very rich.*" What a melancholy example does this afford of the vicious effect of oaths, and of that profane system of perjury which prevails in all establishments in England, but especially in the Universities. Does the conscience of the Dean of Ely never trouble him when he thus takes the Lord's name in vain? and does he never wince on hearing the young men thus broadly perjure themselves on their knees in the attitude of devotion? What will not a bad system make men perpetrate without any scruple or compunction? The "*holy alliance*" of European tyrants began in the name "*of the blessed and undivided Trinity*;" the marriage ring is given in the name of the Trinity; the Scholars of St. John's College are elected in the name of the Trinity. How long will these things last? The Dean of Ely seems to have a lofty spirit, capable of surmounting sacramental difficulties. A pamphlet of which the title is, "*A Letter from a Member of the Established Church, Cambridge, Independent Press, Sept. 28, 1833,*" abundantly proves (taking for granted that the facts there stated are true) that in the capitial government of Ely Cathedral, the Very Reverend the Dean has not "*ruled and governed according to the ordinances and statutes of his church.*" The Dean's oath and the

toned to be driven to chapel, and to act the hypocrite, as a part of collegiate duty; have so long seen the faith of Christians disfigured and abused for carnal and secular purposes; have been so long trained themselves to take a part in the masquerade and mummery of a ceremonious imposture, that it never gives them a moment's uneasiness to take any test when they receive their degree. The Senate House is not a temple dedicated to conscience; the greater part think not about what they are doing; they would swear any number of oaths that "the generous and immaculate University" might require. It is only to the serious and conscientious that it is a stumbling-block: tender consciences either wound themselves by telling lies, or keep away from the Universities to avoid the sin. The careless, the profane, the dissolute, leap as easily over these barriers as they will do the five-barred gates, when they shall have entered the Brahminical caste, and shall begin to preach the gospel of peace through lithographed sermons.

But the real secret of the system of subscriptions is, "to insult and exclude the Dissenters."* All other reasons are mere pre-

Dean's acts are there set forth, and no process of *Wood's Algebra* can possibly reconcile them. Dr. Wood has already figured before the world as a Visitor and Preserver of Pocklington School in a memorable examination before the House of Commons, when the present Lord Chancellor pressed the Reverend Visitor so roughly as to bring him to tears. Nothing daunted, however, with that awful squeeze, Dr. Wood has again been reaping fresh laurels in the affair of Stamford School. For a clear statement of this transaction, see *Cambridge Quarterly Review*, No. ii. Oct. 1833, p. 177.

* A writer in the *Times* newspaper (Nov. 11), who signs himself "*A Senior Member of the Senate*," has in a sophistical way endeavoured to make it appear that the Dissenters are not excluded from Cambridge. A startling paradox this, but let us see how it is proved. These are his words:—"At Cambridge no religious test is required; at Oxford it is. At Cambridge there are both Catholics and Dissenters, members of the University, but I remember only one of the Greek Church." The meaning of this is, no test is required till the degree is to be taken: is not this excluding the Dissenters from the University? Does it not say too clearly to be misunderstood, "You are not one of our sect, therefore you shall not take a degree here. We have been plundering you these three years, we have drained you dry as hay, we have filled our pockets with your money in the shape of fees to the University and to the College: we have emptied your purse to fill the bags of our great, learned, and pious men; but because you are not *bona-fide* a member of the Church of England, you shall take no degree here: there is no fellowship and no reward to be had at our generous and immaculate University out of our privileged sect." To me it appears that this view of the subject makes the system of Cambridge worse than that of Oxford. At Oxford they begin with honestly telling you that they will take only Church money; at Cambridge they are ready to take Dissenters' money, but will give them nothing in return for it. They are only bigots at Oxford, but at Cambridge they are both bigots and cheats. But supposing it were not so, how could any conscientious Dissenter attend the chapel, submit to the masquerade-dress of the surplice, and to the forced Eucharists? Roman Catholics may be at Cambridge now, but they must be of a very spurious breed, seeing that the Popes strictly forbid all good Catholics attending the Anglican worship. What the solitary member of the Greek Church might have done, we know not; he is a Phoenix at Cambridge, and perhaps was only seen by the "senior member of the Senate;" but it is certain that no Pro-

tences ; this is the object and the only object of a custom unknown even in the dark ages, and invented only by the modern Church of England, which in all her short history has ever been framing "mischief by a law." That this contrivance has failed in an eminent degree in producing true adherents to the Establishment, might be proved in innumerable instances. There are a great many Masters of Arts at present, members of the Senate, who are not *bona-fide* members of the Establishment, and yet all have taken the tests. I know full well that such a list of unbelieving conformists might be made out, and there never has been a time in the University, since tests were invented, when it was otherwise. These things are notorious ; it is on record, that in the end of the last century, various meetings of the clergy and laity were held, to procure Parliamentary relief from subscription to the tests of the Establishment : amongst the petitioners were Edmund Law, D.D. Master of Peter House, with most of the Fellows of his college ; Robert Plumtree, D.D., President of Queen's ; Peter Peckard, D.D., Master of Sidney. The Duke of Grafton, Chancellor of the University, (1) was of their party also ; so that though Cambridge had carefully secured, as she imagined, the *bona-fide* attachment of her Graduates to the Established Church, yet behold the Chancellor, and some of the Heads of Houses, and a vast many Masters of Arts, all request to be relieved from "the oppressive burden of subscriptions ;" thereby manifestly proving that they did not believe the things they had signed ! The list of persons who made this effort is too long to be given here : it may be seen elsewhere, (see Dyer's *Academic Unity*,) and a woful example it affords of the demoralizing effect of subscriptions to religious creeds required for secular purposes. If the Reformed Parliament does not speedily break through this infamous bond, it will merit and meet with the reprobation of all England.

The Dissenters, against whom these tests are levelled, and who with astonishing submission have hitherto bowed the neck to the multiplied burdens of their ancient yoke, are at last beginning to

testant Dissenter could in good conscience submit to the Chapel yoke. It is renouncing the very point on which all depends. By the act of wearing the surplice he would cease to be a Dissenter. It is the dress of the Pope at Rome and the Pope at Lambeth.

The Senior Senator goes on to remark on the subject thus : "I should hope, *though I cannot speak from any knowledge on the subject*, that when the scholar is not of the Established Religion, a relaxation is considered justifiable by "the greater liberality of the times." What may be the grounds of this hope are not stated, for it is certain that the Senior Senator never heard of such a thing ; nay, he knows very well that such a thing never was allowed at Cambridge, so that it is something worse than sophistry thus to put the question. But the Chapel-grievance is not only a burden on Dissenters, it is a grievance on Members of the Establishment, and is so opposite to the whole spirit of Christianity, that we wonder why the Undergraduates submit to the yoke one week longer. Let them in firm language tell the Heads of Houses that they will be driven to Chapel no more, and I will answer for it they will not dare to press the point.

(1) The Duke of Grafton, at his Installation as Chancellor, refused the Doctor's Robe in order to avoid taking the test.

stir themselves on the important question of the National Education; and in many public meetings, (1) throughout England, have lately protested against the intolerant privation and insults which they endure at the two Universities. Certainly, as matters now stand, it would utterly ruin their churches to send the sons of Dissenters either to Cambridge or Oxford; and as such a step could only secure an inundation of bad principles and bad morals, it is to be hoped that no Dissenter will ever think of such a thing, till justice be done, and till Reform shall have reached the root of the whole mischief: but the injustice of the present system is by no means diminished, but rather increased by this consideration; and it behoves the Dissenting body (a body of vast weight and power) not to erase this crying grievance from the tablets of their memory, but to act upon it with that vigour which rendered illustrious the Independents in the era of the two beheaded tyrants, Charles and Laud. (2) The Patriots of all grades, whether they be religious or

(1) The Associated Dissenting Ministers in Buckinghamshire, have thus expressed their sentiments on the subject in a petition to the House of Commons: "Your Petitioners must ever deem it a hardship that themselves, and all who sustain the same responsible office, having conscientious objections to the constitution and ceremonies of the Established Church, are excluded by the unjust and impolitic demand of oaths and subscriptions, from the Universities and seats of learning which pertain to the country: and they have further to lament, that the same barrier to the attainment of literary honours and advantages is placed in the way of persons teaching the sentiments they teach."

Similar sentiments have been expressed at Durham, Hull, Newcastle, Bristol, and elsewhere.

(2) King Charles and Archbishop Laud are precisely those characters which concentrate every thing odious in King and Priest, and it is apparently for this very reason that the high party of the Anglican priesthood show their memories peculiar reverence. The historian Hume, by studied falsifications, succeeded for a time in casting an air of pathetic interest over the character of Charles, to the great prejudice of truth, and to the serious injury of the cause of liberty. Truth, however, is great, and prevails at last,—an adage which has been fully verified in the ample confutations of that most mendacious historian. Brodie's History of the British Empire, and Godwin's History of the Republic, dissipated the delusion which so long had prevailed; but it has remained for Miss Aikin, in her admirable memoir of King Charles I., fully to display the revolting abominations and maddening oppressions of that desperate monarch. Charles was a man entirely without principle; early habituated to falsehood, and trained up to behold "kingcraft" practised as a laudable state-policy by his bad father. He never, in any instance of his life, seems to have hesitated in acting a false part, or in uttering premeditated falsehoods, and that with a baseness which would have put to shame any person less than a king. With a cold despotic heart, inaccessible to pity, and ignorant of any honourable feeling, he pursued his plan of enslaving his country with a violence of purpose and determination of pride, that were only equalled by his ignorance of mankind and his utter incapacity in difficulties. Seldom did a nation bear more than England, Scotland, and Ireland, from Charles, Laud, and Strafford; and a rare instance is it in the dispensation of human events, that sentence against such wickedness should be executed thus speedily. They each, however, were cut off, and it has been the task of the clergy ever since to consecrate the blood of these sorry martyrs. Dr. Wordsworth, Master of Trinity College, Cambridge, as a token of dutiful adoration of King Charles, published, about ten years ago, a book with this title, "Who wrote Ikon Basilike?" and it was the object of that work to prove that "Eikon" was written by the beheaded monarch. Dr. Wordsworth has been since confuted by Dr. Lingard, Mr. Todd, and The Edinburgh Review, so that the worshippers of King Charles can find the doctrines

non-religious, must now thoroughly understand that nothing is to be gained from the present administration. The Whigs had but one object in passing the Reform Bill, which they have accomplished; they wished to raise a platform of power from which their competitors should never eject them; but their whole business now is, to reconcile the Aristocracy by concessions, and to calm the nervous anxieties of the Court. Their policy is manifestly unpopular, and, above all things, they are determined to support the Church of England, and perpetuate all its evils. If any one should doubt whether this be so, let their conduct on the Irish Church Bill be remembered; and above all, let it be taken into consideration, that in humble obedience to the menaces of the Bishops, they have evaded and intend to evade putting the Great Seal to the London University.

The door is thus shut on every quarter against the Dissenters, and the Ministry hope, by an overreaching and subtle policy, by promises freely given and more freely broken, by pretences of delay and professions of friendship, by seeming good will and secret intrigue, so to cajole the Dissenting body, as to persuade them to postpone all opposition, till opposition shall be useless. It remains with the aggrieved party to frustrate so ingenious a scheme.*

And thus, illustrious Prince, having traversed this wide field of inquiry, and having investigated the state of the University of Cambridge, *I report it deficient*. It has a religion of rituals joined to a debased standard of morals, which legitimates impurity to preserve wealth, and oppresses with ceremonies those whom it deprives of consolation. Learning here is an accumulation of refined trifles; science, the acquisition of profitless abortions, speedily smothered by emoluments, or rarely quickened into active life. Tithes and salaries are the extent of a Professor's wishes, and the whole extent of his achievements. Mental exertion is rewarded

of their "martyr" nowhere but in his letters to Strafford. All rational people acknowledge that Bishop Gauden wrote that celebrated forgery, "Ikon Basilike." This unimportant controversy is here mentioned merely to show the reader the sort of politics which prevail amongst the Dignitaries of the Universities. King Charles and Archbishop Laud are the Di Penates of Cambridge and Oxford. Miss Aikin has rendered no little service to her country and to the cause of patriotism, by her lately published memoir of "The Martyr King," and has in this work, as well as in her previous memoirs, united all the charms of feminine observation and interesting minuteness to all the gravity and wisdom of the most reflecting mind.

* If it be true, as is currently reported, that the Lord Chancellor Brougham is the person who withholds the Great Seal from the Charter of the London University, and that assent is not refused in a higher quarter, what can we say of such desertion of principle? We have seen strange things indeed in the way of apostasy, but this must be pronounced to be *monstrous*. The truth or falsehood of this report will, probably, ere long, be discovered.

This, nevertheless, is more certain, that the policy of conciliating the bishops, by yielding to their threats, or complying with their wishes, is the worst that can be adopted; for, according to the Lord Chancellor's expressive phrase in the House of Lords, they have already "tripped up the Ministry" in the Reform Bill, and will again trip them up with a much heavier fall if they be not speedily ejected from Parliament, where they form at present an insurmountable barrier to all hopes of amendment and all projects of reform.

with sloth, and gifts to the belly oppress the ardour of talent. Young men who came for instruction are too often infected with the general depravity, and go away with a load of debt and the empty honour of a degree. Men of prayer are in imminent peril of backsliding, and repentant debauchees lapse into heresy. Fellowships are a temptation to a sinful celibacy, and religious tests encourage deceit and foster dissimulation. In one word, the University seems to be a slaughter-house of consciences and a kingdom of evil.

With dutiful respect,

I subscribe myself, illustrious Prince,

Your Royal Highness's

Obedient humble servant,

R. M. BEVERLEY.

November, 1833.

